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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MARCH 20 to APRIL 19

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AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THE HEALING THOUGHT.

Prosperity: "All things whatsoever the Father hath are mine."

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

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VOLUME 100 MARCH, 1944 NUMBER 3

Health and Prosperity

CHARLES FILLMORE

CHRISTIAN theologians have advanced various explanations of the part played by the blood of Jesus Christ in the atonement. All their theories have been based upon the conception of God as a person who requires of His offspring for their sins a penalty, which was paid by His Son Jesus Christ with His blood.

The blood of animals, as offered by the Israelites in their sacrifices, sufficed to satisfy Jehovah for sins against certain moral delinquencies, but these were not sufficient for the forgiveness of premeditated, planned destruction of human life. So there was need of a human sacrifice, as taught in Hebrews 9:13: "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

Although this view that God must be propitiated for our sins through the death of Jesus seems fiendish, it is virtually the view held by those who believe that God is a person and Jesus a sin offering and personal Saviour.

To escape this deplorable logic, which makes God part demon, various explanations of the atonement are given.

Some of the early church fathers, like Origen and Augustine, taught that the ransom was given to the Devil instead of God. Man was the slave of the Devil, and God bargained with him for the release of man, with Jesus as the hostage. But hell was not strong enough to hold the Holy One of God, so the Devil lost both Jesus and humanity.

This argument was long used to explain the atonement, but as the theology became logical and refined it was deemed degrading and finally abandoned.

However the personal God idea still blocks the way to a logical and scientific explanation of the so-called death of Jesus and the spiritual unification of life that He thereby accomplished.

In the first place Jesus Christ did not die on the cross. On the contrary He passed through death into life on the cross. When Paul was brought before Festus and Agrippa Festus explained: "They brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive."

Paul always claimed that Jesus of Nazareth was alive and was functioning as He did before the Crucifixion, and that the experience on the cross was a process in which the man changed from a temporal existence to one of immortal life. This vital change from a transitory body that was dissolved and then reassembled as a permanent body of freedom, purity, and light was so radical as to be beyond the understanding of the intellect and many imaginary explanations have been offered.

The fact that man was created to be equal with God and the laws by which this equality was to be attained have been ignored or brushed aside as great mysteries beyond the ken of human understanding. But no one can escape the logic that man as an integral idea in the One creative Mind must have the innate capacity to understand the law of his own evolution in that Mind.

To the woman at the well Jesus stated the truth about the

character of God and about man's relation to Him when He said, "God is Spirit: and they that worship him must worship in spirit and truth." The Greek word translated "worship" means get near to or hold holy communion with; the idea being that we must realize our spiritual unity with God.

Jesus told the Samaritan woman that the water He gave her would prove a well of living water in her, springing up into eternal life. He also taught that His body and His blood possessed immortal qualities, as compared with perishable flesh. It has been assumed that the blood and flesh of Jesus was divine and therefore essentially different from that of humanity. But a deeper research into the character of Spirit and a scientific analysis of the indestructible nature of matter show them to be essentially the same. It is stated as truth that all the elements found in the tiny atom also constitute the bodies of the stars. The difference is not primarily in the things but in the beholding mind. "Thou shalt also decree a thing, and it shall be established unto thee," said Job, while Shakespeare casually remarks,

"The fault . . . is not in our stars,
But in ourselves, that we are underlings."

Many books might be filled with quotations from those who discerned the supremacy of mind but failed to apply it. Jesus saw and taught that God is Spirit and that the animating principle of the universe, including man, is Spirit.

"God is Spirit" and His kingdom, the center from which He rules the universe, is in man.

The life-giving energy that imparts action to all forms is essentially spiritual although to the modern scientist it appears as electrical units. The electron and proton factors are the male and female ideas or principles that energize the blood stream and quicken nerve and brain cells. It is by means of these spiritual ideas that the mind moves. If from any source the animating mind gets an idea and impresses it upon the all-potential spirit cells, they respond instantly, and the transformation of the organism begins. If the idea tends toward Spirit—real unity and all good—the result will

be happy; if on the contrary, the idea incites disunion and evil, physical destruction begins. Here is the explanation of man and woman's eating of the fruit of the tree (sensitive nervous system) of the knowledge of good and evil. Wise men in every age attained knowledge of this omnipresence of life and in a certain measure freed their bodies from earthly restrictions, but Jesus of Nazareth is the only one of our race who has restored His body to its spiritual perfection.

By focusing His mind on the corpuscles of His blood stream with the idea of spiritual life, Jesus transformed them on a spiritual rather than a material basis and they merged into the universal creative life of God. In this way His blood was made accessible to all who will focus their mind on Him, that is, earnestly believe on Him as their life and Saviour.

Jesus formed a spiritual blood bank upon which we can all draw and be renewed beyond the efficiency of the red blood and into the quickening of the electrical blood.

Many persons who have been educated to have faith in God and in a heaven to be attained after death will be shocked and doubtless balk at the truth that science, law, and spiritual realism prevail in the kingdom of God, and as taught by Jesus, "the kingdom of God is within you."

However the truth that life is a unity and that Jesus taught it is not a dogma or religious idea that has to be accepted on faith alone. It can be demonstrated by anyone who will exercise simple faith and the power of the word. The words formulated in the Silent Unity department, in which thousands join, are proving the presence of Spirit to be a fact to those who join in affirmations of Truth. "Be still, and know that I am God."

Pray for Victory

The Disciples' Prayer

BESS HIBARGER

SEVEN PRAYERS of Jesus are recorded in the Synoptic Gospels. One of these, familiarly known as the Lord's Prayer, is unique. Jesus gave it at the earnest request of the Twelve, to teach them how to live. Living with the Master day after day and night after night, they had made a great discovery: that men live as they pray! They yearned to know His secret of power, His wondrous forgiving love, His energetic goodness. They were finally convinced that it came from communion with the Jehovah whom Jesus had newly introduced to them as Father. When He gave them the words of this great prayer, the Lord's Prayer, they tried to master its phrases. Hence it became the disciples' prayer par excellence.

As the disciples' prayer it transformed the world. The end of this transformation is not yet, for all who have tried to pray "after this manner" have come short of the great Truth that underlies the miracles of Jesus. When we pray as He did, with the understanding, the possibilities of this prayer are astounding, breath-taking, divinely creative. It becomes literally the open sesame! to a new world of abundant life.

Our world today, as in that far yesterday when John wrote his Gospel at Ephesus—or wherever he wrote it—is marred by pride of race, face, and place. This trinity of ungodly pride has plunged us into the catastrophe of a global war unprecedented in the history of the world. These prides were virulent in Jesus' day. They caused the bitter tragedy of Calvary.

"Our Father."

To the men called by Jesus Jehovah was an "exclusive" god. So Jesus gave them "our Father." "There is neither Greek nor Jew . . . nor . . . Barbarian," says Paul, the zealous Pharisee, whose gift of understanding came with startling suddenness.

Paul looked upon this discovery as a new birth, the be-

ginning of a new life, a wonderful compelling existence. John seems to have grasped the truth most nearly and surely; Peter had struggled for it desperately; Judas comprehended it not at all. "Our Father." Upon this phrase hinges the great misunderstanding of the global conflict. The dictators are madly seeking to destroy because of pride of race, face, and place. Such folly is fatal.

Peter after the triple command "Feed my sheep" was still toiling with the phrase "our Father" when the centurion Cornelius came for him at Joppa. What a story of God's perfect timing is this tale of two men of proud, violently opposed nations drawing near to God and thus drawing near each other! The consequences were inevitable. Which man made the greater surrender, Cornelius the haughty Roman soldier, going like a beggar to the Jewish stronghold at Joppa to supplicate the apostle, or Peter the burly Galilean, entrenched in religious prejudices centuries old, forced to a decision to serve a Roman family? Read the account of that memorable visit in Acts 10 and see the Lord patiently teaching two proud but worthy men the depth of meaning in the phrase "our Father."

Read between the lines when you read that story. Recall the night of humiliation when to save his face Peter swore lustily, "I know not the man." Had Cornelius and Peter met before? That is quite possible, for Palestine was a small country, about the size of our State of Vermont. If they had met in their everyday roles of Christian disciple and Roman centurion, there could have been little love lost between them. They were separated by the uncrossable gulf of national pride. It is conceivable that Cornelius may have been one of the men in charge of the atrocious persecution at Golgotha and that he had caught a gleam of understanding through witnessing the unheard-of words of forgiveness, the ennobling courage of Jesus. Something came into the life of these two proud men that made them gladly surrender all foolish barriers to brotherhood and resolve to live fervently in the new Christ-revealed sense of the Fatherhood of God.

"Who art in heaven."

In Jesus' day, as now, nations coveted a place in the sun. The Romans by their might dominated the world. They were the supermen. Wherever they went they built roads, organized government, established law and order. The Jews hoped or had once hoped for this distinction of being world rulers and had looked for it in the coming of their Messiah. They failed to understand that the day of the Christ began at the beginning of time, that the law of love is in no way comparable with but far superior to the law of force, that the heavenly abode of the superman is a new realm yet to be explored, the inner realm of the spirit. The disciples caught a glimmer of this Truth in their daily walks with the Master; it burst upon them in its full glory when He demonstrated His conquest of death. How they must have thrilled with His joy as they gave the great news to new believers, to the hungry souls that Rome's gospel of force failed to satisfy.

"Hallowed be thy name."

The intensity of the disciples' love for the Master challenged them to dare and risk their all for the cause He had espoused. "Honor your work and your work will honor you" is a modern educator's way of reminding us that he who honors God respects or hallows His name and is honored of Him. The disciples could not look down the years to see the steeples and domes of noble cathedrals—Saint Peter's, Saint Matthew's, Saint Bartholomew's, Saint John the Divine—dedicated to the noble mission of disseminating the gospel of brotherly love. They could not see the flowering of their hope in the multitude of agencies established through these churches bearing their names and giving evidence after two thousand years that they did learn and practice the phrase "Hallowed be thy name."

"Thy kingdom come, Thy will be done."

The disciples gradually came to understand that Jesus meant to make a better world for all men through the breaking of every kind of bond that kept them from their highest expression of brotherly love. They knew after long

and close companionship with Him that His kingdom was not like that of Caesar—a kingdom of force and materiality—but that it was to be an increasingly noble regime characterized by justice, joyful living, peace, and plenty for all. They no doubt expected to see it come at once when they witnessed some of the miracles, such as the changing of the water into wine and the restoring of their friend Lazarus to his sisters. But gradually it dawned upon them that the coming of this kingdom could be no speedier than the coming of the Christ and His goodness into men's hearts; that as men turned toward the Light of the World the darkness of defeat, despair, and death must vanish. The disciples who understood went forth to make this prayer a reality, and because of their efforts we have the good world that we have today. It can be a better world when Jesus' modern disciples practice "Thy will be done" with vision and zeal.

What of the world of tomorrow? That depends upon your knowledge and mine of the will of God. What kind of world does omnipotent God, the all-wise, all-loving heavenly Father want for His children? Can we use our imaging, "made-in-His-image," power to conceive the changes that God wants us to make in the world we have organized with so little consultation of His will? Man was given dominion over the earth in order to make a kingdom such as God wills in heaven, in the highest place of superb imagination. What a prospect! What a time to face it! What a need for its consummation right now!

One statesman declares that under the new world order there must be a quart of milk daily for every child. Another insists on a bathtub for every home. Some consider the radio a necessity. Experts with creative vision are predicting amazing things to come: rocket propulsion of airplanes; three-dimensional movies; autos made of plastics with transparent tops and sides; synthetic tires of astonishing resiliency and durability; and high octane gas capable of yielding fifty miles or more to the gallon; clothing made to serve specific functions and discardable like cleansing tissue when soiled;

foods that will meet readily all "hidden-hunger" demands; houses with self-heating, cooling, and illuminating walls; television programs at the pressing of a button. Schools will serve as social and recreational centers. There will be a "United Nations of the World," with members co-operating creatively, sympathetically, and efficiently on the pattern of our own United States. The homes of tomorrow, with all the alluring possibilities of prefabricated demountable units, plastic furniture and implements, and aesthetically developed sites, must be homes of love and good will, homes of happy marriage and beautiful parenthood, homes of creative and abundant beauty and life. The disciples' prayer, rightly prayed by you and me and every one of us, will bring all these things to pass.

"Give us this day our daily bread."

The men who followed Jesus were men of lusty appetites. In their long jaunts over the rugged hills of Galilee and Judea they often felt the pangs of ravenous hunger. When Jesus announced that He had bread to eat that they knew not of they were sorely puzzled. "Bread" to them came to have a vast new meaning. "I am the bread of life." The first utterance of this statement must have seemed incredible. It was a revelation of the need of the inner life for sustenance.

So they learned to pray, as we must do, for the bread of friendship to feed our affections; for appreciation of beauty, gratitude, and the arts with their ennobling influence; for ideas for intellectual manna; for revelations and intuitions for the development of the soul. The disciples came to understand slowly but surely that the heart may be hungry as well as the stomach, that a soul may be shriveled and starved if the "bread out of heaven" is lacking in the diet.

The understanding of the disciples' prayer taught them how to dispense charity. We see two of them approaching the gate called Beautiful, where sat an aged beggar that was almost an institution. Always he sat there, his hand outstretched for alms, never thinking, never aware of his God-given power. They recognized the "hidden hunger" of his

benighted soul. "Silver and gold have I none; but what I have, that give I thee." An astounding discovery! To recognize such need and to know how to meet it, that is the Christian's privilege through knowing the will of God.

"Forgive us our debts, as we also have forgiven our debtors."

What the great prayer did to the disciples compels our increasing wonder. They were untrained, uncouth, perhaps illiterate, men when Jesus called them. Their hardest surrenders were pride and hate. They had grown up under the law of "an eye for an eye, and a tooth for a tooth." The law of Moses recognized a man's right to vengeance and retaliation. How extremely difficult it was for the disciples to practice "Forgive us our debts, as we also have forgiven our debtors." Jesus had to relate many parables and make many personal demonstrations culminating in the extreme demonstration at Calvary before they caught the gleam. They really loved to hate and considered it only Jehovah's justice to seek revenge! But eventually, through hourly companionship with divine love, they were convinced that there is no moving ahead to get results of the kind Jesus valued without changing that. What a drastic change it was too. Making "a velvet purse of a sow's ear" was scarcely less difficult than changing a vengeful son of Abraham into a forgiving Christian. The Twelve were a long time learning this lesson. Judas never learned it. Peter voiced the amazement of the group in his plaintive, doubtful query: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" They were doubtless filled with consternation at His answer, which implied limitless pardoning born of infinite love.

"Leave us not in temptation, but deliver us from evil."

Jesus knew so well the temptations of the Twelve. They lived so intimately together. If Nathanael was a man of immense wealth, as one modern writer suggests, the Master certainly knew how easily this fine fellow's leisure, his broad estates, his silver and gold, could prevent him from finding the kingdom. Jesus related many parables about rich men.

And if James the Less, as the same writer suggests, was the poor disciple, obsessed by an inferiority complex and possessed of a mere pittance of this world's goods—besides being the father of a leprous son and a lecherous daughter—Jesus was ready with help for him too. He knew that one need not be rich to be tempted; that poverty has its trials of fear and anxiety. How well the Master knew the very slightest as well as the most powerful call to turn a man from God's will to self-will. How gently He led the prayerfully chosen little flock to the inner sanctum of the Father's will that they might enlighten the world.

"Deliver us from evil."

To the minds of the disciples this phrase of the great prayer recalled many a picture of tragic figures set free from torture or ghastly suffering. It recalled a loathsome leper leaping to his feet healed, a young man restored from the couch of death to his grieving mother, a boy in a frothing fit of epilepsy made utterly well, a man born blind made perfect in sight. It summarized the mission of Jesus, of which He read so graciously one Sabbath in the home-town synagogue: "He hath sent me to heal the broken-hearted, to preach deliverance to the captives . . . to set at liberty them that are bruised"—words that infuriated the selfish listeners. For if a widow who cast her mite into the treasury were relieved of her dire poverty, what an upsetting of the social order that would cause! Who could afford to liberate the household slaves or step down in pride to walk the second mile with a hungry beggar! The doctrine of brotherhood, with its high cost in responsibility, compassion, and surrender of pride, was too revolutionary.

This phrase was like turning the lock in a prison door and letting the captive out into the light of day and freedom. To deliver means to set free. Evil is the darkness that is dispelled by the Light of the World. What an amazing prayer this is when we put our heart into its fulfillment! We are God's hands, His eyes, His feet. He works through us to achieve His will, to build His world. We are the disciples of

today, to whom those long-ago faithful ones flung the torch.

The disciples caught the spirit of their Lord's prayer, so of course they wanted to share it. We can picture the group of them deciding that everybody ought to know what the Master had made so plain to them: that all men ought to experience the joy that floods the soul when a grudge is buried, a slight forgiven, a ghastly wrong wiped off the slate. No doubt all were eager that this truth should be published to the world; but who was to do it?

"We must let all the world know," we can imagine generous Andrew declaring. "But I cannot tell it, Peter, so well as you who have been so close to Him."

"I close? I who denied Him!" cries Peter, ashamed of the bitter memory. "Of course the world must be told the story. How else can men learn how utterly He forgives and what joy it is to know the fullness of His love? But it is John who must tell it, John, the faultless lover, who understood Him better than us all!"

So the record has come down to us, the prayer, the sermon, the miracles, the parables, all the little intimate glimpses. No, not all. For John, who gave much of it, in the last line of his "love story" says that if all the things that Jesus said and did were told, he reckons that there would not be books enough in the world to hold them! What a revelation of the fullness of their association, the quiet reverence and adoration of the men who felt honored to follow Him!

Two thousand years have passed. The world seems today upon the brink of destruction. But in spite of dictators and the harrowing greed and selfishness of those who cannot or will not understand, it was never so close to the heart of God. "When the world is at its worst," says E. Stanley Jones, "Christians are at their best." "Great movements come out of dark periods." He goes on to say that as a world we are suffering from self-inflicted pain and self-chosen bondages, that we are in dungeons of our own making. One astonishing fact about the global conflict is this, that it proves the love of God. If this holocaust were all right and good,

then would God's goodness all be wrong. Sometimes it is only the black darkness of the darkest night that sets us yearning for the coming day.

"For thine is the kingdom, and the power, and the glory forever."

Some think that Jesus closed this prayer with "Deliver us from evil." Whether some zealous interpolator added this phrase in later years matters little, for it expresses a great truth. Jesus attested its truth in His every act. The kingdom is God's, and since He is our Father it is ours. "All things that are mine are thine, and thine are mine," declared the Master. It follows that we have a personal interest in the building of this kingdom, also that we have the power to achieve it; for working with omnipotent power, we may accomplish whatever, in His name, we set out to do. It is a glorious undertaking, forever glorious.

The Lord's Prayer, which the disciples made so much their own, thus suggests the culmination of all wishing and planning for a good world. It is a pattern for life. It is up to us, the millions of Jesus' disciples of today and of tomorrow, gifted with imagination and talents of every conceivable description, to make this prayer a living reality here upon earth, now, among men.

Let us lay claim to all *that God offers: let us claim with all our power that we are true branches of the eternal vine, members of the body of which Christ is the head. Let us join our petitions with affirmations of the truth of God's promises; let our intercessions become confident acceptances of God's promises for others, and powerful realizations of God's omnipotent power and unchangeable will of love for those whom we set out to help.*—HAROLD ANSON

Truth Is Universal

LOUIS E. MEYER

AS MAN GROWS in real knowledge, in the knowledge of the Spirit of God, he becomes broad in thought and deep in his love of all mankind. There comes a time when he enjoys a deep feeling of unity with his fellow men, though the words which he uses to express his understanding may not always be like the words others use in expressing their understanding. For he looks beyond the letter of the word spoken or written; beyond the person of those writing or speaking, to the spiritual intent of the heart.

In the heart is unity. In the heart is man's meeting place with his God. In the heart man first finds agreement with his fellows regardless of how far apart he may appear to be from them in the outer or how much they may differ in mortal consciousness. "God is Spirit" and is everywhere present. As man comes into spiritual consciousness outer differences fall away and he finds unity; first with his own Lord and God, then with all that God is and all that He is about to express and make manifest. Then does man become one with all that is good and constructive and nonresistant in the highest and truest sense toward apparent opposition in the outer. Then what man is, what he is at one with, becomes appealing and irresistible to all with whom he comes in contact.

As man progresses in spiritual unfoldment he comes to recognize the fact that Truth is universal. It cannot exist restricted and conditioned by the beliefs and opinions of mortals, although mortals do find that Truth gives itself to them to the extent of their consciousness of it. The soft whisper of Truth is here, and its clarion voice rings clearly there, both in and out of the church, as mortals define and understand the church. The true church, like Truth, is universal. It is with man always.

Man's body is the temple of God. In the deeper realms of his being Christ, the Truth, is always holding services, al-

ways teaching and instructing. As man inclines his attention inward to this holy presence he begins to enter the church of God. The heart, soul, and mind attuned to the holy presence within offer a continual incense that is pleasing to God. The true church of God is the body of man's true thoughts and concepts of Being. As these expand and increase, the influence of the church becomes greater and more far-reaching.

Where good is there is God. Where kindness is there is God. Where Truth is there is God. In every thought, word, and deed of kindness there is a powerful prayer, and effectual prayer. All good thoughts and deeds are prayers to the true God, though man may not think of them as prayers at the time he is expressing them. Nevertheless they are active prayers and positive in their nature, for they are drawing forth the things of God to make Him manifest in the world.

Every thought, word, and deed of man is a prayer of some kind. He is either calling on the true God or on some false god. He is either thinking in terms of Spirit or in terms of the flesh and the material world. His prayer is answered in proportion to the measure of divine potency that it has within it. In other words, every thought, word, and deed of man employs to some degree the life, substance, and intelligence of Being, of God. If man is not truly or spiritually conscious—that is, of God as Spirit and Truth—then the results of his prayers will not be orderly and satisfying. The result of mortal man's labors, the answer to his prayers, is unsatisfying because his heart, soul, and mind have not been involved enough in spiritual thought and high aspiration. The more man looks inward and upward to God and identifies himself with God the more powerful become his thoughts, words, and deeds.

When spiritual sight is attained man no longer exalts certain persons, nor delights in condemning others. His heart begins to beat in unison with those of all men. He no longer seeks to obtain his good at the expense of others. Rather he comes to understand that he can obtain his good only as he also seeks the good of all who are associated with him. Then

he thinks, speaks, and acts (prays) with understanding and feeling, saying: "Our Father . . . Give us this day our daily bread." He becomes a citizen of the universe, interested in the affairs of all men everywhere. Instead of living on a narrow strip of land and not permitting his thoughts to go beyond the fence that borders his land, he goes beyond the narrow confines of his own home and family, beyond his office walls, beyond the limited creeds of any organization with which he is affiliated. Once he has taken a deep, free breath in God and become universal in his feeling and thought, he can no more return to the small world in which he lived before than a chick can return to the snug egg world from which it has burst forth.

As man comes up out of the little outer self, he enters a new realm, that of the practical affairs of his fellow men. His thoughts and words then keep pace with the progress of the day. He grows and grows and advances in his thought until he can understand the words and actions of those about him. Then he walks as a man among men, with increasing confidence in the God self within. He has an increasing respect for the intelligence that moves through him, and he finds that others also have an increasing respect for the intelligence that moves through him. As he contacts the Christ consciousness within himself he strikes the chord that has been lost to mortal consciousness. As he feels and thinks with Christ, the Truth, his feelings and thoughts become positive, courageous, and confident, and others as they meet him feel inspired and uplifted. They feel that he speaks and acts as one having authority, not merely that of men but that of God. The influence of such a man awakens those around him to a greater degree of spiritual awareness, and turns their attention to the Spirit and Truth of God within themselves.

Man immortalizes himself by consciously uniting himself with the Spirit of all good within him, then consciously uniting himself with that which is kindred in all others. In that moment he comes to know the force of the words "I am in my Father, and ye in me, and I in you."

It is important for man first to find himself in God and God in himself; to be consciously joined with the Spirit of truth within. Then he becomes impressed with the fact that all who are in God, Truth, are in him and he in them.

Unity's hope of perpetuating its existence lies in showing the good in all religions and philosophies, in demonstrating to men and women that they can acceptably serve God without being bound by a creed and a belief in "isms." Jesus gave no creeds, nor bound any man, except to the Spirit of truth within himself. Every man or organization of men has some good to express, and the work done is needful on its appropriate plane. But it is preposterous to believe that any man or any particular group of men has a copyright on God's Truth. God has planted His Truth in the hearts of all men, and the measure of this Truth is made known through its expression. There is one standard by which to estimate Truth or error in the beliefs and creeds of men. This standard can be applied successfully by all: "By their fruits ye shall know them."

Let each person apply this standard to himself. What have been the fruits of your life since you have believed in the presence of the Spirit of truth within you? What has this faith done to the older belief that God was far removed from you? Where you once walked in darkness, seeing the light as far off, now you walk in the light of His presence. You see the light to be with you, even within you. "In thy light shall we see light." Where once your prayers were directed to a far-off God, now they are directed to God's presence within, as Jesus taught: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall recompense thee." Inasmuch as Jesus said: "Thine inner chamber" and "thy Father who is in secret" He showed man that the Father is with him and in him.

One of the fruits of man's faith in God is the knowledge that God is no respecter of persons. He is in the heart of all

men, though the knowledge of His presence may not be awakened in many. When a man knows of God's presence in the heart of all men he is led to appreciate his fellow men and to reverence the holy presence that is in them. Should others appear to be unaware of the divine presence in them, as he once was, by letting his present light shine through his thoughts, words, and deeds he can help awaken them to the Truth, even as he was once awakened through the prayers, good words, and deeds of others.

Thus a man comes into a new tolerance and understanding of his fellow men. As he has been caught in the shadow of ignorance, being unaware of the presence through which he lives and moves and has his being, so also he has at times found himself in the shadow of disease; he has believed that health had fled from him and that a great gulf was fixed between him and health. Now he knows that the health of God is always present, even as is His life. Becoming conscious of this he has seen the shadow of disease dissolved away. Also there have been times when he felt himself to be separated from some desired good and when his prayers consisted mainly of begging God to return his good to him. Now he knows that every good thought, word, and deed is of God and is God in expression in his life. He knows that God and His gifts are one. Where he sees good, though it is only a hope or a prayer for good, there God is. Now he prays, praising the presence of God within, giving thanks that unlimited good is present and only awaiting his call to come forth. By this same light he looks upon others with right judgment and knows that Truth is everywhere.

Mind is the arbiter of life; it is the creator and shaper of conditions, and the recipient of its own results. It contains within itself both the power to create illusion and to perceive reality.—JAMES ALLEN

How to Demonstrate

BLESSED BE THE MORNING

STELLA TERRILL MANN

Part Four

THE FIRST THREE chapters dealt with the how of demonstration. We named three steps in demonstration. The first was praying aright and not amiss, for things within the spiritual laws of "good for all," the answer depending on principles and not on certain persons or things; not asking for more than we are already using; being thankful, and being willing to take the first step.

The second step we considered to be that of quickening our dormant faith and raising the level of our everyday faith until it surmounts old race fears, current race fears, and permits us to judge righteous judgment and not judgment according to appearances.

The third step, we said, was "waiting on the Lord" after we have made our prayer. This means looking "mentally," being in a state of expectation, being or remaining ready to serve or execute orders, acting as attendant or servant.

Now let us consider the "when" of demonstration, and along with it we shall discuss the three fundamental needs of life, the things for which we pray. For to fulfill these is to fulfill all.

Experience has taught me and the people I have worked with that if we knew enough about praying without ceasing and should put such knowledge to hourly use, life would become such an orderly march of events toward growth in grace that no sudden valley of despair, no sudden mountain of doubt and fear and menace, would ever confront us.

How can we find time to pray without ceasing? We have to go about the business of earning a living, keeping house, taking care of our children, our family, and our community affairs. If the time to pray is all the time, how can we get anything else done? By making everything we do a prayer.

But can we? We can and must if we are to get out of life what God intends us to have, and if we are to help usher in the peace on earth and the good will among all men that we have all been dreaming about so long.

To show you how you can do it and what it will mean if you do, let me tell you about a man who tried it. His experience is to me a convincing example of what we mean when we say that praying without ceasing can change one's whole life for the better. To me this story shows that we can, as Paul said, be transformed by the renewing of our mind.

When this man came to me he said he was "sick of life, work, family, responsibilities, everything." His belligerent eyes defied anyone to smile at him. His thin face wore a perpetual scowl that shouted his hatred and distrust of the world. His tight mouth, the constant fluttering of his hands betrayed his nervousness. He was thin and underweight and looked ill. For a long time he had suffered with stomach trouble, he said, which caused him great distress and not a few lost meals. His clothing was old and frayed. He was in debt. A series of calamities in his life had been climaxed by a notice that his services would not be needed after the 1st of the month. The job he had held for years would end in thirty days.

When the man came in he was smoking a cigarette. He sat down, looked around, and not seeing an ash tray, asked for one, saying: "Don't tell me not to smoke. It's the last comfort I have left, and I'm not going to give it up for anybody. The boss doesn't like it; my wife doesn't like it, and even the kids claim they don't like the smell of tobacco."

He sat puffing in defiant silence and I sat studying him, thinking: "You have legs and feet to transport you; head, hands, eyes, tongue to serve you. You live under the most beneficent government on earth, one founded on Christian principles, and you are free to develop mind, body, and spirit as you see fit. There are free Bibles, books, lectures, information, guidance all through the city, free for your asking. You have a home, a wife, children, a profession—and smoking's your only comfort!"

The man had expected me to answer his defiant remark in some manner that would give him an excuse to "fight back." Silence sometimes convicts the unhappy conscience more quickly than any sharp word of rebuke could do. He flung the cigarette aside and said: "O.K., I'm wrong. So what!"

"I see in you such power and glory, such ability and such capacities for growth and great good, that your weak words amaze me," I said, "and require me to consider carefully before I say anything at all to you."

Whatever he expected me to say, it wasn't that. My words brought him to attention, took him off the defensive, and put him in an attitude of being ready to listen, to learn. Not because they were my words, oh, no! But because I had seen and declared the Truth about him. I refused to accept the appearance as the reality. According to appearances he was sick, emotionally unstable, and suffering from all the ailments of body and affairs that he had come to enumerate. I had declared the Truth. The Christ power in me spoke to the Christ power within him, and we had instant understanding between us.

The man enumerated his troubles. I said: "There are not as many problems as there are hours in the day; only one, and that is the problem of how to live as God intended you should and to get out of life what you need; for that in the final analysis is what you want. Your wants are few; they are three. If they are satisfied there is no problem. If not, the want, need, or desire becomes a problem."

"But I need everything," the man persisted. "A new job, clothes, better health, money. I need self-confidence too. I even need a better disposition. Quarrel with everybody. I'm ashamed when I see my wife and children unhappy, but I'm unhappy too!—failing, falling behind, being a nobody."

"You have listed the three things we all have need of," I said. "They are the things we really want. We get sidetracked with the thousands of little calls on our time and energy, but if we traced each of them back to its source we should find that each of them grew out of one or more of

our three fundamental needs. These three are the need to keep on living, the need to be happy with our fellow creatures, and the need to progress. In simpler words, God gave us the urge to live, to love, and to learn."

After considerable explaining the man felt he could accept the idea that we all want life, love, and the knowledge or power to progress. He agreed finally that our real problem is how to draw near to the source of All-Good, how to be a channel through which these good things can flow to us.

"But how can I be that?" he wanted to know.

"Through prayer," I said. "There is no answer but prayer."

"Never said a prayer in my life," he muttered. "Don't know how to beg God for things."

"You don't have to beg," I assured him. "You have only to see how much you have to be grateful for and to give thanks. To give thanks without ceasing is to pray without ceasing. It is to bring our consciousness to the God consciousness. After that we see what to do. We can then give thanks again, speak the word, do the act, and see the result."

That is how we began. We spent the morning talking about prayer without ceasing and, in his case, about thanking God without ceasing. To simplify his problem we broke up the day into three parts. I said something like this:

"When you first wake up in the morning, instead of hating to get up, hating to take that first cold step, turn your thoughts to God and think something like this: During the night while I slept God kept my heart beating, my lungs breathing, my blood circulating. This was done through spiritual laws that God has established and that man cannot break nor need be concerned about. Through the night I was safe. Blessed was the night. Now I arise and give thanks. Blessed be the morning to me and to mine."

Once out of bed, instead of dreading the morning shower and shaving, this man was to go on giving thanks and blessing the morning and every task and every opportunity it held. Under the shower he was to think something like this:

"God working in the hearts and minds of man has created

this comfort for me. Water is brought to my home, heated, and brought to play upon my body for my comfort and benefit. This water is the symbol of a power that washes away all previous mistakes, worry, and unhappiness. My heart is singing in the shower, for I am being bathed in the warm love of God, of which the warm water is a symbol. I give thanks for this blessing. Blessed be the morning to me and mine."

Shaving had become such a task that in an angry, defiant spirit this man had of late occasionally gone to the office unshaved. He was instructed to think along these lines as he shaved:

"This electric razor is another proof of God's love and of the law of progressive good that forever carries man forward. There are certain spiritual laws under which the universe operates. Man has been a long time learning these laws and a long time learning how to contact God, but whenever one such law is discovered and put to use, great benefits and pleasures result for all men.

"The electricity that operates this razor is still a mystery to man. We know how to use it, but we don't yet know what it is. It is a powerful force. But it is not so powerful as thought. It can be controlled by man through his thoughts and acts. I can think. Therefore I have within me a power greater than that of electricity. Electricity is my servant. My prayers are servants too. I send them forth. My word does not return unto me void. It accomplishes that whereto I send it. Blessed be the morning to me and to mine."

The next hurdle in that man's day was the breakfast hour. Lately he had worked himself into such a state that he was certain before he sat down to eat that the food was not going to agree with him. His family had let his worries and scolding become such a part of their life that breakfast was a hurried, unhappy time for all. The mother said later, "I was cooking inharmony into their food and ironing it into their clothes."

The man was instructed to forget himself at breakfast

and to visit with his wife and children and to instruct the children in lessons of gratitude for the food and for all other blessings that they enjoyed. For example, he was to tell them about the mystery of a grain of wheat becoming a hot cereal and toast on the table; of the laws of God working in the sunshine, the rain, the soil, of the people who had made it possible for them to have a breakfast—the planter, the harvester, the baker, the storekeeper—and to point out that all these people were God's people.

When we had settled on how to pray during the breakfast hour, we went on to the next step: leaving the house in prayer. The man had never before realized what he was doing to himself, his wife, and his two children by the door slamming with which he left the house every morning, irritated, scolding, hurrying. The way to leave your house in prayer, I said, is to be conscious of your blessings and thankful for them.

"Remember you have a duty toward your children in getting them started right for the day. Jesus, the Way-Shower, blessed the children. So must you. To arouse fear or weeping resentment in them, to start them off to school in a state of fear and unhappiness, is to handicap them for the day and, if persisted in, to harm their health. You must consciously try to make their paths peaceful. It is not enough for them to earn their bread. We do not live by bread alone; we live by love and hope and happiness also. These cost nothing but the willingness to give.

"Instead of going out like a crashing thunderstorm, leave your home as a man of God should—in dignity, poise, and peace. Leave your loved ones with your praises and good wishes for them ringing in their ears. Let them know you love them. Let them think of you as happy to work for them. Think of yourself as a servant of the Lord doing good works, and give thanks for the opportunity."

After we had gone into the problems of this initial part of his morning, we took up the next difficulty, which was connected with his going to work. This was in the days

before gasoline rationing, and the man sometimes drove to work; but the car was old and "something was always happening to it," so he "just hated to get the old wreck out of the garage." On the other hand, when he went by streetcar he suffered even more.

Remember this man had said he "hated the world, especially the people in it, and more especially those who rode on the streetcars." Everything was wrong with those people. Everything about them irritated him, their clothes, their gum chewing, their talk, everything. He felt the clanging of the wheels going through his body, just as every stop signal ground through his body as well as through his brakes when he drove the motorcar.

This, let me explain, is not an unusual nor exaggerated case of the average businessman of today laboring with what he says is too little money and too many problems, and what is true of businessmen is true of housewives too.

The man in our story was told to let go of worry and to let God (good) ideas possess him on the way to work. If he drove his car, he was to drive slower than usual and to use the stop signals for periods of thanks. The sign was there to protect him. He was to see something, name something, for which he was thankful every time the car stopped.

If he rode on the streetcar he was to relax and to bless the people around him. He was to think something like this: "All the good ideas that benefit mankind today were brought to earth through the minds of men. Most of them were answers to prayer. Perhaps someone in this car is now working out some problem, getting an answer from God, the source of all there is, and I will give him my aid, which costs me nothing but willingness, my silent blessing. God bless this car and all who are in it. Blessed be the morning to them and their loved ones."

When on the point of arriving at his destination he was not to get up and stand swaying, tense, a full block before his stop but to sit quietly, thanking God that he had time in which to do everything that needed to be done, time in

which to think every thought that needed consideration, and an eternity in which to work out his God-given task.

At his desk he would then be ready for the next portion of his day, for which "Work while you pray and pray while you work" seemed the appropriate directive. This point we shall take up in our next article. Here let us consider you and your problems of the morning, which may run parallel to those of the man in the story.

It makes no difference what you are, businessman, housewife, teacher, defense worker; the problems for all of us are the same. We all desire the same three things. We all desire to maintain life, and to do so we must have food, clothing, and shelter, which means supply, generally a work to do. We all desire the blessings of love. We want approval, companionship, admiration, and the ability to get along well with others, to be happy and to make others happy.

Certainly we also desire power; that is, the ability to learn or progress, to go ahead instead of back with our experiences in life. Too we all seek to know God, the reality of things.

Learning to pray, to demonstrate, keeps us in tune all the time. When we forget to count our blessings, turn away from God, we are soon in the dark; soon in trouble.

The man in our story learned the value, the necessity, of praying without ceasing, as a means of changing his life and affairs. He learned to go from saying, "Blessed be the morning to me and mine," which is a prayer of petition or asking, to saying, "Blessed *is* the morning to me and mine!" That is a prayer of acceptance and declaration, a thanksgiving for the Truth of life.

The principles that the man of our story applied to his problems you can apply to yours. You need not wait to see how much more he learned, nor how he came out with his program of praying without ceasing. You can start now by declaring, "Blessed be the morning to me and mine." You can start today to pray while you work; and this very night you can begin to pray while you rest.

To Be Continued

Builders of a Better World

MONA H. ATKINSON

I HAVE A FAVORITE place to which I go when the trials of life seem to weigh heavily and problems seem to take on immense proportions. It is a hilltop near my home, a place high above the turmoil of the busy city life.

As I ascend I seem to feel my troubles gradually drop away, and when I have reached the top and the fresh, clear breezes blow about me, I feel exalted and free.

If when problems confront us, we would ascend into the hilltop of spiritual thinking and feel the breath of God upon our troubled consciousness, we should find that what we had considered problems were really only opportunities for us to prove ourselves capable of gaining self-mastery and spiritual dominion. Today the world is crying out for deliverance from evil forces. It is not enough just to long for peace and to wish that the war were over.

We all have much to do to bring about the victory that means lasting peace. You and I can help build a better world by the kind of life we live in this time of tension. We shall not be ready for the problems of peace unless we are faithful in this time of strife.

Our duty does not consist merely in doing what we are commanded to do.

Our true duty is service to others. Our country's need in this critical testing time of faith and courage, when days are drear and news disheartening, is people who do not overlook opportunities to speak the word of cheer and encouragement.

It is a great thing to be living in these days when great things are being done and great issues decided. I well remember how I felt when I fully realized that it was a wonderful opportunity and blessing for me to be living in this particular age. I think I felt much as Moses felt when God spoke to him from the burning bush.

I felt that I was on holy ground; and never again would

I pity myself or wish that I had been born in another generation.

I know that God expects me to be a light bearer in this present world darkness; that I am to let my light so shine that men will take confidence from its glow and march bravely on, even with bleeding footsteps, knowing that out of all their suffering and sacrifice there will arise a new and better world.

"The healing of the nations" can be accomplished only by more earnest study of the Bible; by more fervent prayer and communion with God in the silence. We must clear our consciousness of fear and wrong thinking, for the power of thought rules the world.

Wrong thinking can be combated only by more powerful right thinking. Out of the heart and mind come the issues of life. No matter who we are or where we are, we can all add to the right thinking that stands for freedom. Christ Jesus came to banish slavery from the earth and to set all men free.

He preached the dignity of the individual human spirit. It is upon the teachings of Jesus that true democracy is founded; and all the truly grand achievements of any age have been performed by individuals of vision and undaunted courage.

The way of progress is often to adopt the lesser evil until higher ground is won; and material warfare in the defense of liberty, equality, and justice is certainly a lesser evil than submission to the slavery of dictatorship.

All the lights of civilization have not been extinguished by the destructive forces of this terrible conflict, now covering the whole earth.

The light of love is still shining. There is opportunity for us to share our love, especially with those who labor under fear and discouragement. It is so important that we share unselfishly. I think the words of Paul will explain this:

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not

grudgingly, or of necessity: for God loveth a cheerful giver."

One way in which I love to give or express love and Truth is to bless my fellow men. As I walk along the street or ride on a streetcar or bus, I silently bless the weary, tired-looking workers who are so numerous these days.

I express gratitude to those whose faces express happiness, and in so doing I always receive a blessing myself. Divine love is constantly imparting all good to its creation, and we Truth students should endeavor to be fit channels for this love to flow through and out to bless mankind.

There is so much talk of a new order these days. What the world needs basically is more spirituality. So let us all bring our gifts of loving, spiritual service to the building of this new order. If it is to be lasting, it should have a spiritual foundation laid upon the rock of Truth and the stones of courage, faith, endurance, and a great trust in God, all brought and cemented together by love.

The cornerstone of this building should be purity. And if we so build we shall know that we have proved ourselves workmen that need not be ashamed. We shall feel that God, who commanded the light to shine out of darkness, has shined in our heart.

So let us go forward confident in the knowledge that there is a presence with us, a presence that never tires and never loses courage.

With this trust in our heart we can face heroically every situation that may present itself to us as builders. With God's loving guidance let us work joyously and strive to build a new world, like unto the one of which John wrote: "There shall in no wise enter into it, anything unclean." "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."

So as we work and pray let us keep the light of faith and hope burning, and one day, the hour of which no man knows, there will be love and beauty filling all men's hearts and minds everywhere. A great peace will cover the whole earth.

"Watchman on the walls of Zion,
Tell, Oh, tell us of the night.
Will the morn soon greet our sight?
O'er your vision shine there now
Some rays of light?

"Tell, Oh, tell us, are the landmarks
On our voyage all passed by?
Can we e'en the land descry?
Are we nearing now the haven;
Do we truly see the heavenly kingdom nigh?"

There are some things which we are to do ourselves, but there are others which God does not expect us to do. (When I speak of ourselves as something apart from God, I simply mean our conscious selves. *We are always one with God, but we do not always realize it consciously. I speak of ourselves as the conscious part of us.) They are His part, and our greatest trouble lies in our trying to do God's part, just because we have not learned how to trust Him to do it. We are, with our conscious thought, to speak the words of life, of truth, of abundant supply, and we are to act as though the words were true; but the "bringing it to pass" is the work of a Power that is higher than we; a Presence which we do not see with these mortal eyes, but which is omnipotent, and which will always rush to our rescue when we trust it.*

From the smallest thing of our everyday life to the rolling away of the largest stone of difficulty from our path, this Presence will come in to deliver us. But its working depends upon our trusting; *and trusting means getting* still *inside.*—H. EMILIE CADY

The Power of Prayer

CHARLES H. MATTERN

THE GREATEST force for good in the world today is prayer. This is not an assumption. It is as true as that two plus two equals four. That communion with God opens the avenue to highest good there can be no doubt.

Prayer is receiving more consideration today than at any other period in the past thousand years. From every corner of a war-torn planet come indications that more and more people are turning to prayer. Their main discovery is that prayer works amazing results. Prayer is being tested today and is meeting the test with evidence all men can know and understand. Its power is perhaps more fully understood because in this hour of man's "extremity" it is proving God's "opportunity" to accomplish the seemingly impossible.

History teaches prayer as a great vital force subduing kingdoms, raising the dead to life, and stopping the mouths of lions. A study of the life of Jesus points to prayer as curing lepers, opening the eyes of the blind, and making the lame to walk. We read how the prayers of Leo saved Rome from pillage and ruin, when to all outward appearances invasion seemed inevitably at hand. Church historians credit the prayers of Monica for transforming her son Augustine from a wayward young man into one of the stanchest pillars in the Christian church. Yes, the power of prayer worked wonders in the past.

"Jesus Christ *is* the same yesterday and to-day, *yea* and for ever." "I, Jehovah, change not." Again we know that "with God all things are possible"—not were possible but are possible. Experience and observation are verifying this great truth. Miracles through prayer are today being recorded by our historians. Our newspapers, magazines, and radio programs carry stories of answered prayer. The power of prayer is being recognized as an instrument for effecting good in situations where human efforts seem feeble and unavailing.

From the depths of the sea, from fox holes on distant islands, from the burning deserts, and from high above the clouds come stories of answered prayer. Some of them are so astonishingly unusual that the most farfetched fiction sounds like truth in comparison. The greater part are truly miracles. Christ is as near to men today as He was to the multitudes surrounding Jesus. The prayers of an aircraft pilot are as clearly heard as was the supplication of the woman of Canaan. Men are learning that prayer is achieving triumphs that the unaided intellect could never hope for. People resort to prayer, not because they are incapable of standing on their own two feet and resolving this or that according to their reason but because they are aware of God's omniscience and intuit, through prayer, the decisions leading to the highest good. Actual experience is proving that the most vexing and difficult problems may be perfectly solved through the power of prayer.

One of the current songs illustrates this very nicely: "Coming in on a Wing and a Prayer." A plane returning from action is minus an engine. Great punishment has been dealt it, and it is just barely able to fly. The home field has long despaired of its return when suddenly the voice of its pilot is heard over the field radio singing, "Coming in on a wing and a prayer." Now anyone who has an understanding of aerodynamics will most certainly dub it a miracle that a pilot's prayer should substitute for a missing engine. The power of prayer not only replaces the lost engine but seems to transcend the very laws of physics, bringing the crew to safety. We may rest assured that the pilot of the plane is well aware of God's loving-kindness.

Who of us can ever forget the story of the rubber raft! From several men helplessly afloat in the Pacific comes the story of rescue through faith in prayer. This experience of answered prayer, so strikingly beautiful, is provoking wonderment throughout the world. In their supreme trial men turn to God, some reluctantly; but nevertheless they do look toward Him and rely fully on His love. Believing in the power of prayer, man is made the living channel through which the

blessings of God may flow uninterruptedly into all his life and affairs. This great truth became self-evident to those men on the raft.

What must have been their thoughts when the flying fortress was preparing for a crash landing. We recall the navigator asking his fellows if they would mind very much if he should pray. He did pray, and God heard. The crash was fatal to no one. On the second day John Bartek read from his Testament. A prayer meeting was held the fourth day afloat. The men were venturing into prayer and about to tap its great power. Most of them were afraid to pray, afraid to commit themselves to God, and even afraid to hope. However as all hope of rescue began to fade it became obvious that the sole chance of survival would have to come from an agency outside human limits. The most impressive factor was the complete resignation to God's will, accompanied by implicit faith that the prayer for water and food would be answered. Never for a moment did they doubt. Could such belief go unrewarded? There in the vast expanse of ocean they found the Christ, and He proved to be the fulfillment of their every need. The Christ was as surely present on that raft as He was in Peter's fishing boat when the disciples awakened Jesus to still the storm that had arisen. What an instance of God's love for man.

The men's faith in the power of prayer was an active, perceiving faith. In spite of appearances conveying a foreboding that all was lost, they held fast to a constant determination to believe in prayer's power to effect the good.

The phenomenon of the rain cloud was surely miraculous. Shortly after a prayer for water a rain cloud appeared. Unfortunately it passed on before shedding its burden. The wind was bearing this precious cargo of drinking water away from the raft. Their spirits fell as they watched it passing by. But one man prayed that God would send it back. Ah, this man had become a channel for God's power. Here he was, daring to believe that his prayer would counteract the very laws of nature. The mathematical observations of the

meterologist would have given him conclusive proof that the cloud could not, and would not return. But it did return, and rain flowed from the skies down to those parched throats. Conditions had apparently remained the same—no change of wind, no change in the atmosphere—and no causal relations whatever seemed to have intervened to bring back the cloud. There can be only one explanation. One man's belief in the power of prayer had invoked the divine law. His conception of God had reached a peak of perfection and his mind was one with the Christ. Jesus stilled the storm and the elements obeyed. As we wrestle with this idea let us, like Jacob, refuse to let go until we too have acquired a sure realization of the power of prayer.

When faced with utter hopelessness of material aid God is our hope. Full trust must be placed in His power. Our heavenly Father knows what is for our highest good. Man has a habit of judging God, prescribing what He should do and what He should not do. Sometimes delayed answers to prayer conjure up in our imagination pictures of God refusing our petitions. At times we forget that God knows all the answers and that we are the channels for these answers, which can only be of a positive nature. The answers may be delayed, but they will come. During the delay our Christ consciousness overcomes obstacles and difficulties, making us stronger.

Let us take a lesson from that man on the raft. How heavy must have been his heart when the rain cloud passed them by. But no despair was apparent in his soul. He continued to pray, and we too must continue to pray. A delay in the answer to prayer very often causes the soul to swell in sweetness and magnitude, and when the answer does come it may very well be beyond our fondest hopes. Isn't it a fact that the men on the raft could not have discovered the power of prayer if they had been rescued immediately. Probably not! Their extremity was God's opportunity. It is rather doubtful whether any of those men would today have had things happen differently. Their experience tried the flesh but broadened and beautified the spirit.

The power of prayer rests on one great requirement, that of putting ourselves at God's disposal or, in other words, of submitting ourselves to be the channel of His good. Mental adjustment is most necessary if we are to reap the blessings God has provided. Many of us urge God to change His mind about things; we urge Him to do this and that because it seems proper and right to us. Some of us appeal to God and dictate the very way in which we should like to have Him act. Those who discover the great secret of prayer soon become aware of the power of "listening." They leave off begging and pleading and begin to "listen." God knows of which things we have need.

Every need, no matter how great or how small, will be supplied if we but listen to that still small voice within us. Every human mind is a potential channel for the richest and fullest blessings. Our desires for health, happiness, and prosperity are synonymous with God's will for us. We have but to attune our mind to His and listen. Doubt must be erased, as must all adverse thoughts such as fear, anxiety, and hatred. Only the true and positive mind can be one with the Christ mind. From such a fusion can come only the highest good.

From the lips of the man whose prayer brought back the rain cloud comes a second story of answered prayer every bit as significant as the first. On their twentieth day afloat they sight an island, and from this time on to reach the island now becomes the most important thing in the world to them. But who is to row? He tells us that he and his companions were so completely exhausted that reaching the island seemed entirely out of the question. However he does take the oars, and with his strength just about spent starts rowing towards the shore. As he nears the island a stubborn current checks his advance, catches up the boat and starts pushing it seaward again. The muscles in his tired arms are no match for the current, and try as he may he is losing out to the angry sea. Then he cries to God for strength; and God in His loving-kindness hears. The great strength of the Christ surges through those weary arms and they take on new strength.

The perverse current cannot hold out against the power of prayer. Says this man himself, "There were other hands than mine on those oars."

Here in this man's experience we may truly see a transcendental element in the power of prayer. What was the situation? A rough sea, a stubborn current tossing a helpless boat about, the man at the oars so weakened that the bending of a pin is beyond his strength. A logician after summing up would have come to the conclusion that for the boat to reach the island was a physical impossibility. From a human standpoint we may very well agree. But from the standpoint of the power of prayer we know otherwise. The boat did reach the island, for the Christ was there. The men in that boat knew it, and we know it. "With God all things are possible." When that gallant officer cried out to God for help, he was conscious of God's power to aid him. There was a direct fusing of his mind with the Christ mind. He had allowed himself to be the channel through which flowed superhuman strength, overcoming the elements that had been threatening him with doom.

Some time ago a British submarine lay helpless on the bottom of the sea. It had been unable to rise to the surface due to the failure of some intricate machinery. Oxygen was being consumed at such a rapid rate that the commander assembled his men and told them as kindly as he could of their impending doom. He then proceeded to distribute an opiate to each man. Those tortured nerves welcomed the quieting effect that the medicine promised. Suddenly one man began singing that beautiful hymn of faith, "Abide with Me." Soon the entire crew had joined in the song. Was not that a prayer? "Abide with me." As they sang one man on whom the opiate had taken a particularly quick effect fell down. As he fell his body accidentally knocked against one of the levers of the stalled machinery. Soon the engines were humming with new life, and shortly the submarine was once again on the surface.

"Abide with me" was their prayer. God heard, and He

did abide with them. And where God abides there can be no fear, no tribulation, no death. Fathoms of sea failed to drown their prayer. The very essence of this hymn is the idea that man's extremity is God's opportunity. Its whole embodying thought is this: Where human efforts falter and fall short, God proves all-sufficient in the most precarious situation. Their "Abide with me" opened the channel to God, and deliverance became a certainty. In this instance the evidence of the power of prayer is undeniably clear. Engineers had examined, toiled, and worked over every inch of the machinery and been forced in spite of their training and experience to admit their complete helplessness. Nor had they made any errors in their calculations. How does it come that the man who fell stood in the exact spot where his falling would release the one and only lever that could possibly have started the engines? If any other man had fallen the sad plight of the crew would not have been relieved one iota. Can we not see here in the submarine the same Christ who brought back the rain cloud, who rowed the boat against the current, and who healed the leper!

Today our heavenly Father transcends all human means and instrumentalities and in the fullness of His love comes directly to the aid of those who commune with Him through prayer. Prayer is but the exercise of the supreme power of God. It is the tuning in to all the positive and the good; the drawing forth of blessings to be manifest through our life. The richer and more complete life is the life that expresses the Christ. This is indeed the goal and for this we must strive.

It is common knowledge that prayer is an ascent to the Christ mind. We know too that prayer is the desire for some good and an expression of this desire to God. Again we intuit the truth that God not only gives but wishes us to ask. Paul tells us that God will give without reservation. But can we say that God ever fails to give? No! Here in my study air is constantly present, and as I inhale and exhale, it keeps faith with me, supplying my lungs with vitally needed fuel.

But if I stop up my nostrils with wads of cotton and bind my mouth with tape then my supply of air will be completely shut off, and if I am to go on living those obstacles will have to be removed. Such is the case when we have clogged up our channels to God. He is present and never failing. Once we have cleared away the doubts, fears, and anxieties, a faith in the reality of His giving fills us with a peace that "passeth all understanding." When this truth is stamped on the consciousness answers to prayer become manifest. Establishing Christ within us is the essence of prayer.

Yes, today prayer is the greatest human experience. Never can its sweetness, richness, beauty, and power be expressed in mere words. Language sometimes fails to describe adequately this potent energy released through prayer. Like the blind man who was restored to sight by Jesus, may we too say, "One thing I know—whereas I was blind, now I see."

Our greatest possession is the power of prayer. Let us develop it to be a veritable institution in our life.

WORSHIP

. . . The full joy of heaven
Knoweth no change of waning or increase;
The great heart of the Infinite beats even,
Untroubled flows the river of His peace.

He asks no taper lights, on high surrounding
The priestly altar and the saintly grave,
No dolorous chant nor organ music sounding,
Nor incense clouding up the twilight nave.

For he whom Jesus loved hath truly spoken:
The holier worship which he deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless!

—*Whittier*

Crossing Bridges

MARY ELIZABETH TURNER

THE DICTIONARY defines a bridge as "a structure erected over a depression or an obstacle, as over a river, roadway," and the like. The expression "crossing bridges" is used metaphorically to denote overcoming difficulties of some sort. When there is a hard job ahead we say, "That's a bridge I shall cross in due time"; and when we have successfully weathered an experience we exclaim with satisfaction, "I've crossed that bridge." The pathway of life is literally strewn with obstacles that are factors in our everyday experience. However sometimes we confront one without there being any necessity for our doing so, and then again we fail to face one that should be faced.

There are two classes of problems that confront us. We might call them simply imaginary and "real" problems. The imaginary problem is the one built up in mind: it involves an obstacle we think we shall encounter, a trail we imagine will challenge us. Humanity is given to an enormous amount of worry and suffering in anticipation of trouble. We anticipate the crossing before the bridge is actually in view. On the other hand, there are some real problems, and if we hesitate to move forward to deal with them we retard our own unfoldment.

When we turn to the Bible for light, this verse from Proverbs stands out:

> "The wicked flee when no man pursueth;
> But the righteous are bold as a lion."

The words "wicked" and "righteous" denote states of consciousness. It is the wicked or unregenerate who insist on worrying and borrowing trouble, and it is the righteous or spiritually minded who take obstacles in their stride. In Scriptural symbology the wicked are those who do not worship the true God. They may be worthy from a human point of view, but if their interests do not rise above the mortal plane, they

fall short of the standard God sets for His sons. The heathen tribes with whom the Israelites were constantly waging war were termed "wicked" because they worshiped many gods and refused to accept Jehovah as the Supreme Being. The Israelites were the "righteous," not because they had made the perfect attainment but because they had the discernment to recognize a spiritual power as the one God.

Today the wicked are those who live on the sense plane of consciousness. They accept God in theory but have little faith in Him. They acknowledge two sovereign powers, good and evil, and are quite convinced that evil is likely to vanquish good. They are afraid of what evil can do to them. They do not believe that God (good) rules the universe, and as a consequence fear the presence of evil as disease, poverty, and suffering. Not only do they stand in awe of His Satanic Majesty but they make unto themselves many false gods, such as fame and money and worldly power.

It is this class of wicked who "flee when no man pursueth." They are chased by shadows that have no reality. To them the world is going to perdition because it is having some convulsions at present, and they foresee much trouble when even a small indication of it appears on the horizon. They are eternally crossing future bridges and wearing themselves out in the process.

One of the Old Testament stories furnishes a good example of the tendency of man to cross bridges before he gets to them. Jacob fully expected a disaster that never happened. Accompanied by his family, servants, and herds of cattle, Jacob set out from Haran to go to Canaan. Canaan was where his brother Esau lived, and Jacob well knew that Esau had a grievance against him. Jacob had swindled Esau out of his birthright and deceived Isaac into bestowing on him the blessing that belonged to his brother. At the time Esau had been so incensed against Jacob that he swore vengeance, and Jacob had had to leave the country. In returning many years later Jacob suspected that he might have his brother to deal with. In the hope of appeasing Esau, Jacob sent him

rich gifts, but when word was brought that Esau was approaching with a company of four hundred men Jacob was certain that his brother sought revenge. This struck terror to his heart, for Jacob had no fighting men, and his imagination pictured Esau slaying him and his wives and children and taking his possessions. He made elaborate plans to save himself. He sent more gifts to Esau, he put his servants at the head of the caravan, he prayed that God would deliver him from the wrath of Esau.

Jacob drew a complete mental picture of tragedy for himself and his loved ones. He saw conditions that had no foundation in fact. Judging by human concepts, Jacob had reason to fear Esau. There is always some foundation for our dread of difficulties, but the great truth that this narrative brings out is that we should not cross a bridge before we reach it! More likely than not there will be no difficulty. We flee when no man pursueth. Are we visioning trials that are not in manifestation? Are we seeing ourselves as deprived of what we actually need or expecting the loss of what we hold dear? Millions of parents are sick with anxiety about their sons in the armed forces. They should be careful. Our soldiers have a right to expect help from us at home, and the greatest assistance we can give is to have faith in the protecting power of God. We owe the boys prayer, not worry; confidence, not anxiety. To permit the imagination to run in the line of danger, or suffering, or death is detrimental. Everyone is affected by the conditions produced by this great conflict; but we should not cross bridges before we get to them. The wicked do that and hurt themselves.

It is well to remember the story of Jacob. After the great preparations to protect himself from evil, he discovered there was no evil. Esau entertained none of the motives Jacob attributed to him. He had no designs on Jacob's life and had to be urged to accept the gifts offered. He was so glad to see his brother that he fell on his neck and kissed him! Our worries may be as groundless as those of Jacob, but we shall be harassed by them unless we rise from sense to spiritual

consciousness and cease to flee when no man pursueth.

Undoubtedly some situations are difficult. Perhaps you are in one now. If you are sick, or are having financial difficulties, or are attempting to make harmonious adjustments and do not know how to do so, you are facing a problem that you must solve. Courage is needed. Remember it is the righteous who are "bold as a lion"; they are the ones who have the right idea of God and put that idea into operation. They believe God to be their loving Father, able and willing to provide for them. They believe that when they ask in faith the answer comes to meet their need. They are sure that God did not put them in the situation but they are equally sure He will help them out of it.

The reason we still have problems even though we may be trying to look to God for all good is that our eye is not yet single. We see God, but we see error also. When the time comes to face it we should be certain to focus our eye on the Almighty exclusively. Rest in His promises; they are wonderful statements of the intent of the Lord toward us. Here are some of them:

"I am Jehovah that healeth thee."

"Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth."

"In all thy ways acknowledge him,
And he will direct thy paths."

"He leadeth me beside the still waters,
He restoreth my soul."

The Bible is filled with promises, all telling what the Lord will bring to pass for those who trust Him. Righteousness is believing that God is our defense and our deliverance, depending upon Him to show the way and then following this way. He will do the work, but He must do it through us. It is we who must provide the channel for His activity.

Possessed of the right consciousness, man has the boldness of a lion. He goes forward to whatever the day brings, confident that his God is with him every step of the way. The righteous do not cross bridges before reaching them, but when

there is a difficulty to face they face it in the faith that the battle is not theirs but God's. The Bible tells us that the Lord fought for Joshua. That does not mean that Joshua stayed in the background and did nothing. He led his army, but he was guided and strengthened by the Lord, and victory was his. The Lord will fight for us too if we ask Him and face the duty that lies ahead in the realization that He is providing whatever wisdom and courage is necessary to overcome the enemy. Error cannot stand in the way of Truth. Truth simply passes over it, leaving error to its own devices.

We all have trials to meet. We live active lives: We have decisions to make, matters to handle, work to do. When in a righteous consciousness we have the lion's boldness. It is fear, which is a form of wickedness, that makes cowards of us and tempts us to run away from the task that is ours. Faith routs this devastating emotion of fear with the command "Get thee behind me, Satan." Whatever problem we may have has already been solved in Divine Mind. This is an immensely comforting thought and one that we need not accept on faith, for proof is found in the life of Jesus. He brought the solution in Divine Mind to bear on every type of human dilemma, sickness, lack, even death, thus substantiating the claim that the supply of good only awaits our demand for it. How shall we make our demand? "Be still, and know that I am God." Still the restless human thought, and let the ideas of the Christ mind flow in. Then is the solution we have sought made plain, and we go on our way rejoicing that the divine moves in us and through our affairs.

Love is not velvet, not all of it velvet,
Not all of it banners, not gold leaf alone.
'Tis stern as the ages and old as religion,
With patience its watchword, and law for its throne.

—*Vachel Lindsay*

Parents' Question Box

ZELIA M. WALTERS

Question. A child about ten years old has recently come into my charge, and I want to do my best in the way of training. She is a lovely child, gentle, obedient, courteous. She is entirely too docile, never seeming to have a mind of her own about anything, and she is very timid. She is filled with fears—of burglars, storms, dogs, mice, strangers; of failing in school, of going to a party, even of going on an errand in the neighborhood. I am sure this spinelessness and timidity are grave character defects. I am not a mother, and my neighbors laugh at me, saying I should be thankful that the child is quiet and obedient. But I still believe she should have some training in courage and self-confidence.

Answer. The child does need some positive training. A docile child is so comfortable to live with that sometimes busy parents accept them thankfully, with no thought of what the outcome of the docility may be. An argumentative, combative child is an uncomfortable house companion, but he has a better chance in life than the child who is so biddable that he never expresses a desire of his own.

First look for the cause. If you know anything of the child's environment before she came to you, you may be able to discover it immediately. Did she live with a severe or overbearing person? Is she the child of a divided home where there was continual quarreling? How our hearts go out to the children who live in the atmosphere of a loveless home. Even if the parents refrain from quarreling in the presence of the children, the atmosphere of resentment presses upon the tender spirits of the children and darkens and distorts their lives. Is the child an orphan who has got the idea that no one really loves her and that there is no place for her in the world? A variation of one of these situations very likely started her fears. When you have found the cause, help her to understand that it is removed. Do not try to explain this by words but by your attitude toward her.

There is constructive training in courage and self-reliance, and self-reliance can come first because it will help to sustain courage.

Lead the child to decide matters for herself, to make choices, to act from her own initiative. Suppose you are buying her a new dress. "Which shall I take?" says the timid indecisive child. "Take whichever one you want," you reply and stroll away, leaving quite up to her the choice among the several dresses that have been laid out as suitable. "Shall I save my allowance or spend it for ice cream?" perhaps she asks. "Which would you rather do?" you say and leave it to her. On all the small occasions for choosing that arise every day, leave the choice to her. And watch that she does not dillydally about her choices. Indecision is a grave fault. Gently urge her to make immediate choice if necessary.

If she does wrong in some matter—and even a docile child does sometimes run counter to the laws of the home—do not show anger no matter how exasperated you feel. Sit down with her and talk it over quietly and firmly. Do not minimize her fault. Let her know you consider what she did wrong. But the next step is for her to set things right. "What do you think you had better do about it?" you ask her. If there is any reparation that a child can make, let her suggest it and carry it out. Impress upon her that she must never tell you a lie about a misdeed, and show her that she will always be dealt with justly and quietly. If she can learn to decide things and can always tell the truth about her own behavior, she is far on the way toward attaining courage and poise. Make occasions for her to use initiative. Encourage her to visit some kindly neighbor by herself. If there is a neighborhood store send her to make a purchase on her own judgment: "Bring whatever fruit you think will be nice for dessert" or "Pick out the kind of cookies you think we'll all like."

Praise her as often as you honestly can. Praise is a real tonic for a child. If she sees she is doing well, she will make more efforts. It will help assure her that someone is interested in her and loves her.

You can also make occasions for her to practice courage. Those little excursions to the neighbors or to the store will be the beginning. Find out what she fears. Is it storms? Keep her with you during the storm and tell her an interesting story, or play a game with her, or read to her. If she trembles or cries take her in your arms and say something like this: "Who takes care of us in the storm just the same as on sunny days? Well, God loves us and is taking care of us this minute. Let us talk to Him and then go on with what we are doing, remembering that He is right here with us." The prayer should be one of thanksgiving, not of entreaty. Do not let an insecure child get the idea that she must beg and entreat God and that very likely He will pay no attention anyway. Teach her to give thanks because God has already supplied her needs. Is she afraid of dogs? Perhaps you can acquire a small dog for her, making her responsible for all its care. Her fear will soon vanish. Is she afraid of strangers? Introduce her to strangers who call, and when they are gone remind her how pleasant they were and tell her she behaved well in meeting them.

Never, never force her to do anything she fears. Compulsion from without against fear is destructive. The compulsion must come from within. When she herself decides to brave a fear, then a great victory has been won.

From the time hero tales were first chanted around the camp fires of our nomad ancestors they have been a great incentive to courage. The youthful imagination is fired by stories of great souls who refuse to strike sail to a fear. Read to this child stories of heroic deeds. Have such stories about her for her own reading. When a tale of heroism appears in the newspaper, as happens nearly every day, see that she reads it and is encouraged to talk about it.

See that this child is surrounded by an atmosphere of sureness as to the presence of God. Do not attempt any elaborate explanations, indeed do not talk much about it. You may puzzle her or bore or repel her. Let any mention of the abiding Spirit that guards and guides be as casual as your

mention of a sunny day. If she asks questions answer them as fully as you can. Teach her that she is a child of God, that He loves her always, that He has a plan for her life—hence she is wanted and needed in the world—that her business is to find out what God wants her to do and then begin to do it even while she is a little girl.

Twenty-Four Hours of Living

Maida Leah Benstead

Today I saw a hummingbird winging,
I heard a meadow lark singing;
I saw the ocean calm and sun kissed,
I saw the mountain wrapped in blue mist;
I saw a baby tender and sweet,
White lambs running on wobbly feet;
I heard summer sigh from afar,
I saw the sun set under a star!
I heard the bell in the old church steeple
Renew a promise to a peace-loving people;
I saw my husband's kindly face
Gently bowed in simple grace.

Winging, singing, sun-kissed mist;
Tender, sweet baby on wobbly feet;
Bell in a steeple, peace-loving people;
Star afar, grace in a face—
Nothing can ever take this away;
Neither fear by night nor fear by day!
My faith is as stanch as the ocean's swell:
I know God is, and all is well!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will continue you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 5, 1944

UNITY SUBJECT—Alertness.

INTERNATIONAL SUBJECT—*Jesus Urges His Disciples to Watch.*—Mark 13:3-10, 31-37.

3. And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4. Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished?

5. And Jesus began to say unto them, Take heed that no man lead you astray.

6. Many shall come in my name, saying, I am *he;* and shall lead many astray.

7. And when ye shall hear of wars and rumors of wars, be not troubled: *these things* must needs come to pass; but the end is not yet.

8. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

9. But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.

10. And the gospel must first be preached unto all the nations.

31. Heaven and earth shall pass away: but my words shall not pass away.

32. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray: for ye know not when the time is.

34. *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.

35. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning;

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

GOLDEN TEXT—*Watch therefore: for ye know not when the lord of the house cometh.*—Mark 13:35.

SILENT PRAYER—*I am on the alert to think every situation and every subject through to its underlying truth.*

The average person, lacking a complete understanding of the relation between cause and effect, craves a criterion by which to judge and foreknow what is to come. Especially he desires to know what is ahead of himself. The temple, his body, is, he believes, a temporal structure, built to endure for a limited time only. Since his mind and soul are housed in this temple and, as he believes, altogether contained in it, he wants it to endure permanently. If this cannot be he wishes to know when it is to fail him, when "there shall not be left here one stone upon another, which shall not be thrown down."

The habit of looking forward to death and of wondering fearfully when it will come is a negative one that by no stretch of the imagination or reason can be commended. When the disciples asked Jesus for a sign by which to foretell the date of the destruction of the Temple, He answered them: "Take heed that no man lead you astray" or, according to the

Authorized Version, "Take heed lest any *man* deceive you." The inner life controls the outer manifestation, and no outer manifestation can serve as a sign of what the inner is to be or become. To believe otherwise is to deceive ourselves, to put the cart before the horse. No one is under any compulsion to limit the inner by the outer. Everyone can fix his attention on the inner and by developing it educate himself to make externals what he will.

We who believe in life and who wish to live it fully know that we further our wish by thinking not of death but of the life of the Christ within us. Not only so, but we think of the Christ as the universal life in which we live, move, and have our being. We are in this great sea of life, and it is in us. Life is everywhere. It is not space-filling except as it is made manifest in physical forms, but it is none the less real for being invisible. It is the vital principle that animates both the visible and the invisible creation.

Superstition and magic are ruled out by understanding. As we are confronted by appearances we can take note of their underlying causes and in the appearances see effects that, in their turn, may become causes of further appearances. It was to such a chain of externals that Jesus had reference when He said: "Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times." He condemned the practice of sign searching as "evil and adulterous": evil because it takes the mind off the principle of innate Truth; adulterous because the habit corrupts singleness of mind by substituting spurious causes for the one final cause, Divine Mind. Wars and tumults have no more meaning for the cosmos than the struggles of an anthill have for a nation's life. Wars and rumors of wars have meaning to nations, but nations are composed of men and women living and having their being in the race thought. They aspire to power and dominion over other groups of people (nations). They fear defeat and enslavement at the hands of other nations. One nation may feel superior to other nations and hold this fancied superiority as a sign that it is to rule

over all the others. The sign points rather to self-deception, like other expressions of the ego.

To avoid the hastening of the destructive processes that invade the body (the Temple) it is necessary to "take heed to yourselves." This does not mean a physical examination by a doctor every year. It means watching over our mental habits and disciplining both them and our corresponding acts. It means keeping on the alert to think truly instead of falsely of ourselves. A philosopher has said that "man's forethought always comes behind, for he keeps the power of devastation in his own name and only invokes the Deity during the reconstruction periods." By putting forethought where it rightly belongs we can invoke the Deity and keep all periods devoted to reconstruction.

QUESTIONS

1. Why is it unwise to look forward to death or contemplate it?
2. Does the race thought deceive us in this respect?
3. What form of thinking frees us from the fear of death and builds up consciousness of life in its stead?
4. What does a belief in external "signs" indicate?
5. What is meant by the warning "Take ye heed to yourselves"?
6. How can we devote our entire thought to reconstruction instead of destruction?

Lesson 11, March 12, 1944

UNITY SUBJECT—*Recreant Faculties.*

INTERNATIONAL SUBJECT—*Jesus Betrayed, Denied, and Condemned.*—Mark 14:10, 11, 53, 54, 66-72; 15:12-15.

10. And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them.

11. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*

53. And they led Jesus away to the high priest: and there come together with him all the chief priests and

the elders and the scribes.

54. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the fire.*

66. And as Peter was beneath in the court, there cometh one of the maids of the high priest;

67. And seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus.

68. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew.

69. And the maid saw him, and began again to say to them that stood by, This is *one* of them.

70. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan.

71. But he began to curse, and to swear, I know not this man of whom ye speak.

72. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

12. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him.

15. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

GOLDEN TEXT—*He was despised, and rejected of men; a man of sorrows, and acquainted with grief.*—ISA. 53:3.

SILENT PRAYER—*I pray that my faith and all my faculties may hold fast to the Christ in times of testing.*

Jesus recognized faith as so important that this word occurs oftener than any other in His recorded teaching. He asked, "When the Son of man cometh, shall he find faith on the earth?" He urged His disciples to "have faith in God," and told them repeatedly that all things are possible to those who believe. Peter, who represents the faculty of faith, was taken into the innermost experiences of Jesus. He was with Him on the mount of Transfiguration, in the room with Him at the raising of Jairus's daughter, and on many other occasions when Jesus demonstrated the power of God. Yet after all the intensive training that he had received and after all that he had seen Jesus do Peter failed Jesus in Gethsemane.

Judas represents the faculty of appropriation. Selfishness when spiritualized leads its possessor to try to find the divine will and unite his will with it. Judas's selfishness did not rise to this height. It remained throughout on a self-centered level. Therefore he failed Jesus from the beginning, and in his failure he led the other faculties to fail Him. When they saw what unregenerate desire could do they weakened in their resolve to be true to the Master and fell victims to fear.

It almost seems that Jesus deliberately chose a weak character like that of Judas with the intention of seeing what divine love, faith, wisdom, strength, and power could achieve in him. If three years of continual training by example as well as precept could make any impression on selfishness, it would surely have done so in the case of Judas. It would undoubtedly have effected his regeneration if he had had the least inclination toward the spiritual side of life. He was a thief. Jesus intrusted to him the common purse. Such trust has transformed many a dishonest person, but it did not transform Judas. He saw in it only an opportunity to appropriate the funds that belonged to them all alike. He murmured at the waste of the priceless nard when Mary performed her memorable act of devotion to the Master. He wanted the ointment sold and the money turned over to him so that he might filch part of it from those who re-

quired no accounting of him. His thoughts were of what he might get out of his adventure in following Jesus, and when he was disappointed in not receiving houses and goods and lands, he turned to the only course left: treachery and betrayal for money.

Perfect love does not condemn, and at the Last Supper Jesus showed Judas a final mark of honor and esteem. To give a sop at table was to single out the receiver for especial attention. Jesus singled out Judas, although Judas was as far as possible from meriting honor of any kind or degree. Love appealed to the faculty of appropriation for loyalty and support, and the faculty proved recreant to love, as it always does when desire is centered in self and not in God.

The failure of faith may be remedied. Whereas selfishness destroys itself in overreaching itself, faith naturally looks up and aspires to loyalty and love. Fear quenched Peter's faith momentarily, but one reminder restored him to his better self—"and Peter called to mind the word." Remembrance of a word was enough to bring him back to a realization of his love for the Master and to grief that he had failed Him in His need. Quickened faith intensified love and together these qualities overcame fear, so that later Peter was as completely fearless as he was loyal to the Christ.

Jesus Christ represents the regeneration of the entire man. The attempt of the formal, conservative religious thoughts (Jews) to destroy this higher spiritual presence disturbs the whole organism. The outer ruling power (Pilate, the will) would have nothing to do with the Christ. It would wash its hands of the whole matter, but it cannot.

The chief priests and elders of the Jews (symbolizing the religious domain wherein the greatest opposition to the Christ consciousness is found) demand that Barabbas shall be released to them and that Jesus shall be crucified. Barabbas represents the adverse consciousness, rebellion and hatred, to which a person gives himself when he allows himself to enter into active opposition to the indwelling Christ and its manifestation throughout his being.

QUESTIONS

1. What faculty needs the first and most intensive development in us when we undertake to follow the Christ?
2. What does desire, when spiritualized, lead us to do?
3. When one faculty fails to function properly does its failure affect the other faculties?
4. Why did Judas fail Jesus?
5. Is faith more easily restored to its original foundation in the Christ than the Judas faculty when it has failed in the same regard?
6. What do the Jews represent metaphysically? Pilate? Barabbas? The chief priests and elders?

Lesson 12, March 19, 1944

UNITY SUBJECT—*Dominion through Surrender.*

INTERNATIONAL SUBJECT—*Jesus Crucified.*—Mark 15:22-39.

22. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23. And they offered him wine mingled with myrrh: but he received it not.

24. And they crucify him, and part his garments among them, casting lots upon them, what each should take.

25. And it was the third hour, and they crucified him.

26. And the superscription of his accusation was written over, THE KING OF THE JEWS.

27. And with him they crucify two robbers; one on his right hand, and one on his left.

29. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; himself he cannot save.

32. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.

36. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

37. And Jesus uttered a loud voice, and gave up the ghost.

38. And the veil of the temple was rent in two from the top to the bottom.

39. And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

GOLDEN TEXT—*He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.* —Isa. 53:5.

SILENT PRAYER—*Through surrendering personal desires and ambitions I lay hold of the life that is life indeed.*

The negative view of the Crucifixion, that it was the work of designing zealots who, in the name of their religion, lawlessly committed nothing less than murder, is one that is easily adopted. It has been held down the centuries, since Peter rebuked his Master for teaching openly that He "must suffer many things . . . and be killed, and after three days rise again." To Peter's shocked rejection of the "must" idea Jesus replied: "Get thee behind me, Satan; for thou mindest not the things of God, but the things of men." It is necessary to take a constructive view of this stark tragedy that lies athwart our path to eternal life.

The cross represents two currents of thought in human consciousness. These cannot run concurrently; the inner current of divine life (represented by the perpendicular bar)

runs counter to the crosscurrent of human limitation. The human brain is the center of action of mortal mind (mind of the flesh), and it is at this center (the place called "The place of a skull") that the I AM undertakes its final overcoming.

The Crucifixion typifies the final erasure of error from consciousness. The limitations of mortal mind die on the cross, and these must die before eternal life can be grasped by the understanding. Instead of the stumbling block that the Crucifixion has been to some persons it becomes a signpost to self-mastery. The "things of God" are the things that concern the inner life, and these take no account of human failure or contradiction. They turn failure into victory. In consciously giving up the whole error mentality, one does not die, but the false ego (Adversary) that has entered the human being as personality and become part of his consciousness is wholly eradicated.

Holding faithfully to the highest that we know and freely surrendering the personal consciousness, we enter into a higher consciousness. We must put externals out of mind, just as the Roman soldiers disposed of the garments of Jesus by dividing them among themselves. These soldiers represent the forces of the intellect, which unthinkingly executes its behests. Though they seem to be clothed in the garments of truth, they may be either true or false. The scientific "truth" of one era is the exploded theory of a later era.

Jesus was the true "king of the Jews" (our traditional religious thoughts). The Romans represent thoughts and activities belonging to the head as the seat of the dominating personal will. The "king of the Jews" is the highest traditional religious thought, the thought of God as the one source of life and Truth.

Both the personal will and the traditional religious beliefs interfere with the free expression of the high thought of God. Our efforts to cast off the falseness of the personal self are sometimes thwarted by some old belief that clings to us or by a fragment of the will functioning through

what seems to be inner conviction but what is really personal pride and a sense of superiority.

The voices of the past and the future beset us as we try to put aside self. "They that were crucified with him reproached him."

The question how the dead are raised has been a stumbling block to many, who have thought that once the vital spark has departed there is no restoring it. Science has exploded this belief by restoring life to animals that have been dead for some time. Certain animals so restored in 1939 were still living and functioning normally at the close of 1943. The creative word of life that Jesus affirmed and according to which He lived is quicker and more powerful than any apparatus or device that science can perfect or operate by the pressing of a button.

The Truth of the Christ may seem to go down in seeming defeat, but the vitality of the principle that it embodies remains. Even in death Jesus converted one of His executioners. The centurion who stood watching Him said, "Truly this man was the Son of God."

QUESTIONS

1. What does the cross represent in human consciousness?
2. Where does the I AM undertake its final overcoming?
3. What is it that we give up on the cross?
4. What do the Roman soldiers represent in consciousness?
5. What is the evidence of science on the possibility of the Resurrection?

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Lesson 13, March 26, 1944

UNITY AND INTERNATIONAL SUBJECT—*The Sacredness of Life (Temperance Lesson).*—Gen. 1:27, 28; Matt. 12:11, 12; Rom. 14:19-21; I Cor. 6:19, 20.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the

sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

19. So then let us follow after things which make for peace, and things whereby we may edify one another.

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth.

19. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

20. For ye were bought with a price: glorify God therefore in your body.

GOLDEN TEXT—*Know ye not that your body is a temple of the Holy Spirit?*—I Cor. 6:19.

SILENT PRAYER—*I glorify God in both my mind and my body.*

The creation of man in the image and likeness of God was an ideal work of Divine Mind. The commandment to the race to "be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion . . . over every living thing that moveth upon the earth" was a commandment to develop the powers of the mind and exercise dominion in the inner realm, which is the realm of causes. The race has only partially obeyed this commandment.

No other species of animal on earth has the power of reflection that we have. None other can plan ahead and work to carry out a purpose as we can. We alone of all living creatures can look before and behind and in the light of

experience and anticipation map out a course of action that will accomplish our desires. As far as we can tell we alone are creatures of faith in a power that transcends our present understanding. We have but to develop our innate powers to become masters of ourselves, our environment, our world. Yet we have accomplished comparatively little of this development in the inner realm.

Our expression has been confined chiefly to externals. In industry, medicine, and science we have made great strides. With the aid of the microscope we have brought to light the infinitely small and studied it in relation to ourselves. By the use of giant telescopes we have studied the cosmos and explored its meaning. We have even postulated invisible particles of energy and predicated working theories or hypotheses on them. Science has bridged the gap of physical death by restoring life to dead animals. We have accomplished things in art and music also.

Wonderful as these works are, none of them reaches to the root of successful living or puts the race in the way of living the life that is life indeed. Such a life will not be possible until we learn to live at peace with our fellow men. As a race we are all one; as children of God we are all one in Spirit. But our recognition of this truth is far from complete or effectual. Instead the race thought assigns to each person a definite place in his national group, and he is supposed to feel sufficient pride in his country and love of it to be willing at any time to give his life for it if called upon to do so. He is subject to the call of his country and must obey it. Yet God "hath made of one blood all nations of men . . . on all the face of the earth," and if all are of one blood all are of one life. We need to become conscious of this oneness if we are to desire peace among ourselves and work to keep it.

When Jesus exclaimed how much more valuable a man is than a sheep, He doubtless meant the man who acted habitually like a man and not like a sheep. Those who follow a leader blindly, allowing him to do their thinking for them, are of no great value to the spiritual life of the world. We

may well develop the qualities of trustfulness, gentleness, and harmlessness that are innate in the sheep, and remember that it was the perfection of these qualities that gave Jesus the title of Lamb of God. At the same time we can develop the ability to stand alone, to be purposefully trustful, gentle, and harmless while becoming more than we now are and better. By developing our innate powers we can overcome our defects, which the sheep cannot do.

We do well to follow after the things that make for peace by fixing our thoughts on these things and working together to bring them to pass. We may take a lesson from the attitude of the nations that are now fighting together. Emphasis is laid on the necessity of harmony among allies. If things crop up in one country that the citizens of an allied country cannot understand, leaders urge that the best construction, not the worst, be put upon them. Failing this, they must be overlooked and judgment reserved in the interest of unity, so that victory may not be delayed or hindered.

That is the constructive attitude: not to do anything that will bring defeat to all or diminish the prospect of victory; not to do anything that will bring trouble or defeat to another, but so to do one's part that others will be inspired to do their best in their turn.

To develop selflessness is to observe the sacredness of life. "Ye are not your own," said Paul. A high ideal is that of the all, of men not as vassals of the state but as members of that spiritual body which is to be glorified by the indwelling of a Godlike spirit.

QUESTIONS

1. "Multiply, and replenish the earth, and subdue it; and have dominion." To what realm of life does this commandment in the main apply?
2. To become masters of ourselves, our environment, and our world, what must we do?
3. Why is it so important for us all to learn to live at peace individually and collectively?
4. How can we prove ourselves of more value than sheep?
5. How is the sacredness of life best observed?

Silent UNITY

The mind of Spirit guides me in all my ways.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

YOU MAY discontinue praying for me, as I am enjoying perfect health. I know that "God is my help in every need." One day when I was taken suddenly ill my husband took me to a doctor, who said "gallstone attack." I became panicky and wrote to Silent Unity a hurried appeal for prayers. I have not had any recurrence of the pain or trouble since. Thank God and Silent Unity for my help in every need. God bless you every one.—*O. K., Wyoming.*

LAST WINTER I fell and broke my leg. A neighbor wrote to you for prayers for me. I sure got along fine, and I have had no pains or aches from it. Now, six months later, I am walking without crutches, and I am sixty-seven years old. So that is what your prayers did for me, and I am very, very grateful to you, Unity, for your help.—*N. M., Michigan.*

I WANT to tell you of something that happened two weeks ago. I run a garage and do a lot of the work myself. Two weeks ago I caught my thumb between the transmission case and the end of the pilot shaft, mashing a large hole in the nail and up through the ball of the thumb, an injury that often causes men to lose three and four weeks' work because of inability to use their hand.

I went apart and prayed this prayer: "The power and Spirit that raised Christ Jesus from the dead is now in me

and makes this thumb whole and well."

The bleeding stopped in a few minutes, and in about twenty minutes I was working with it again, feeling no pain and only a slight soreness. I have worked every day since, and I am not even losing the nail, as it is normally growing out toward the end.

I did not use any medicine or dressing on it at all. So I know that it is a perfect demonstration of the power of God to heal even yet.—*W. C. H., Louisiana.*

FOR TWELVE years I have called on you for prayer at intervals and thanks be to God I have always been made well. I first was told that I would have to be operated on for a tumor in 1929. But after contacting you and being faithful to my affirmation I have never felt since that I had any growth. The doctor told me I was O. K.—*E. B. G., New York.*

Filled with Plenty

I MUST tell you how my prayers have been and are being wonderfully answered. I asked you several months ago to pray with me that a way might be opened so that my husband and I could have a home of our own and not have to continue living with our children.

At that time it seemed almost impossible, but through His wonderful goodness I am today writing this in my own home. I thank God for making it possible, and I have dedicated it to His service, praying that my husband and I may be more true and faithful to Him and that our home may be a blessed refuge for any who come to us.—*Mrs. C. C. K., Iowa.*

UNITY has helped us sell our home. It was a good one but too large for us. The one we could use was for sale and just across the street. Three families were benefited by the transaction. We bless you for all your help in leading us to a better understanding of Christianity.—*M. T. B., Missouri.*

He Shall Have Abundance

WE HAVE received great good fortune since I started using the prosperity bank. My husband has obtained through a friend, unexpectedly, a position that is very remunerative. Every coin was blessed as I deposited it.—*F. H., New York.*

PLEASE find inclosed a small contribution toward your work, which was collected though the prosperity bank you sent to me. Would you please send me another?

My little son, for whom I asked your prayers, has experienced an almost perfect healing from the effects of infantile paralysis. He can run and do anything now with his legs and only limps slightly when he is tired, his back also straightened out. We are so grateful to you for your wonderful help. May God bless you in your work.—*Mrs. J. A., Ohio.*

PLEASE send me another prosperity bank; and God bless each one of you for your wonderful prayers for prosperity for us. I am sending the money as a love offering because of all Unity has done for me and my little family.—*P. M., California.*

My Help Cometh from Jehovah

WILL YOU please renew my subscription for UNITY magazine. One of my reasons for heartfelt gratitude and thanksgiving is the miracle by which the magazine has been delivered faithfully during all these unusual times. I am indeed grateful to those dear souls whose generosity has made the sending of the magazine possible and to the Father who is keeping watch over His children. The teachings of Unity have upheld me through these years of war. May God's richest blessing ever be on your work.—*Mrs. W. F., England.*

YESTERDAY for my birthday I received as one of my gifts a dollar bill. I can think of nothing I would rather use it for than to purchase the book *You Can Be Healed.* I have been wanting it for so long now. I feel I can help others as well as myself through it.

In time I hope to build a complete Unity library. Friends I have sent gift subscriptions to have written me how much they enjoy every word! Words cannot describe how things have changed in my life since I have been studying Unity. Truly miracles have happened!—*Mrs. T. J. M., Minnesota.*

SINCE I bought my first copy of UNITY magazine two years ago, I think not one day have I been without some Unity publication—pamphlet or bound volume—in my pocket or brief case that I could use in the periods of waiting during my day. Just two or three minutes with any one of them gives buoyancy and freshness of outlook. I feel that this lift and inspiration has taken on a steadiness and permanency through long familiarity with the Unity viewpoint. *Good Business* magazine is a hobby with me.—*J. H. V., Michigan.*

PLEASE accept our grateful thanks for UNITY magazine. It has proved a real friend during these trying times; and always after reading the articles it contains we feel uplifted and inspired to do more for Christ, our country, and our fellow men.—*G. and E. A. T., Canada.*

Free from Care

TWENTY-FIVE months ago I wrote to you about smoking. In two days I stopped, and I haven't smoked since. Thank God and Unity.—*R. F., Kentucky.*

WANT TO thank you again for what you have done for me. Some two years ago I wrote to you in regard to my drinking, and I am glad to say that I have not touched a drop of whiskey in the two years since. I am very happy, and my wife is a different person and looks ten years younger. Thanks again.—*J. A. S., Kansas.*

I BEGAN reading Unity and studying Unity about eight months ago, when at that time and many years before I had been a habitual drinker of alcoholic drinks. On Easter Sunday April 25, also my birthday, I stopped drinking and haven't touched

a drop since and I never want to drink again. I give credit to what I have learned in Unity, the ability to stop drinking. I know God helped me, because I prayed to Him that I would stop drinking.—*L. H., California.*

Hearken unto Me

I HAVE written to you several times for help in meeting certain problems, the last time for help in finding a small flat. Needless to say, through your help I was directed to the proper home, and it is just what we wanted. Recently my sister had to get out of her home because it was sold, and she wrote and told me how upset she was. I sent her the affirmation I had used and told her how it had helped me. Without any difficulty she was able to buy a lovely little home, and she says she owes it all to your help.—*Mrs. R. C. W., Wisconsin.*

Guide

WE WANT to thank you for your helping us with your prayers to find a home. In a so-called hopeless situation we were guided to a brand-new little house, and everything happened to make it possible for us to move in. It is one of the few new homes in the city, near stores and transportation. In fact it is everything we asked God for, and we are thankful. Our faith is strengthened by this demonstration of God's love for us.—*Mrs. R. M. H., California.*

He Is My Refuge

THANK YOU all for your kind and loving help to me throughout the last three years. It is through your prayers and the study of Unity that my life has been changed from a state of poverty, indebtedness, insecurity, and ill-health, to say nothing of inharmony in the home, to one of security, abundance, health, and a peaceful, contented home. I thank God every day for His loving-kindness to his children; for I know now that He does hear and answer our prayers.—*H. M., Washington.*

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

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Alhambra—Gertrude Hall (LM) 100 N Garfield

Bakersfield—Della Shutts (LM) Southern hotel

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Canoga Park—Nannie Highnote, 20126 Strathern

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Gardena—May Butterworth, 1052 W Gardena

Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South

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N Long Beach—May Butterworth, 5460 Pine

Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison

Pasadena—Unity, 60 N Mich

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Sacramento—Naomi Anderson, IOOF hall

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San Francisco—Robert Hulbert, 126 Post

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Butte—Mary Wessel, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LM) Dunn bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten (LM) 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Peterson bldg

Omaha—C N & Hallie Broadhurst (LM) Electric bldg

NEVADA

Reno—Robert Caswell (LM) Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland

Newark—Edith Berry, Berwick hotel

Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson 112 N 6

Raton—C Schleifer (LT) 823 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Elmira—Dale & Donna Newsum (LM) 312 Lake

Flushing—Adele Woodruff (LM) 135-42 40 rd

Ithaca—Dale & Donna Newsum (LM) 213 E State

Jamestown—Lillian Matthews, YWCA

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) 1 W 47; Stella Wrenn (LM), Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nanna Sutton (LM) (col) 137 W 110

Rochester—Raymond Barker, Elise Rosen-

burg, Carol Gillespie (LT) 29 Gibbs
Roslyn—Adele Woodruff (LM) No. 7 The Maples
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Octavia Martial (LM) 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Alliance—Nora Elliott, 242 N Arch
Canton—Nora Elliott, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Masonic temple, 5th and Broadway; Effie Smith, Oakley, 3047 Madison
Cleveland—Earl B & Martha Anthony, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Fannye Treaster, YMCA
Springfield—Fannye Treaster, Tecumseh bldg
Toledo—Unity, Commerce Guardian Bank bldg
Warren—Everett St John (LM) 2d Natl Bank bldg
Wellington—Margaret Jones (LT) 419 Courtland
Youngstown—Everett St John (LM) YMCA

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Eugene—Cleoda Dawson (LT) 38-39 Hampton bldg
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Foster Kittrell (col) (LM) 602 Boas
Philadelphia—Margaret Ann Feldt, St James hotel
Pittsburgh—John Coulson, Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary E Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk
Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg
Dallas—Ruth Gillespie (LM) 1708 Commerce
El Paso—Unity, 305 E Franklin
Fort Worth—Ruth Gillespie (LM) Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian R Brown, Civic Recreation bldg
Ellensburg—Beulah Scott, Ellensburg hotel
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Wenatchee—Beulah Scott, Cascadian hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck (LM) 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor (LM), 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM) 6 Stanhope Terrace, Bayswater Rd London, W 2
Derbyshire—Dora Johnson, The Homestead, Rushton Nr. Macclesfield
Easington Village—Thomas W Merrington (LM) 11 Sea View, Co Durham

You Help Someone You Know
When You Give to the
U S O

Various Unity Activities

Unity Field Department

The Unity teaching and ministry, conducted in many cities throughout the United States, Canada, the British Isles, and Hawaii, provides Truth students with direct spiritual help. The Field Department at Unity headquarters maintains close contact with every Unity center and supervises the instruction of persons intending to become licensed Unity ministers and teachers. The authorized Unity leaders and teachers and the location of their centers are listed in this magazine under the title "Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers." The work of these consecrated leaders is far-reaching, and through their ministry thousands of people in every walk of life are day by day receiving new understanding.

Unity Training School Calendar

There will be six terms of study at Unity Training School this season, each term four weeks in length. The schedule of terms is as follows:

First term begins April 24; closes May 19
Second term begins May 29; closes June 23
Third term begins July 10; closes August 4
Fourth term begins August 14; closes September 8
Fifth term begins September 18; closes October 13
Sixth term begins October 23; closes November 17

For a descriptive folder, address Unity Training School, 917 Tracy, Kansas City 6, Mo. (After April 20, address all inquiries to Unity Farm, Lee's Summit, Mo.)

Appearing in Other Unity Magazines This Month

Marguerite and Her Violin

Marguerite was crossing a bridge over a little brook when she thought she heard a voice say, "Little girl, why don't you play your violin for the Lord?" All the way home she wondered who could have said this to her, also how she could play her violin for anyone if she couldn't take any more music lessons. However she was encouraged by what the voice had suggested to her, and she believed that if she practiced and tried to play as if she were playing for the Lord she would be able to play—at least for her Sunday school class. The story of how Marguerite was able to proceed with her music lessons and to enter music contests is told in a story in three parts entitled "What the Brook Said." The story is by Margery Mansfield and part one appears in *Wee Wisdom* this month.

Christ Made Christianity

Christ made Christianity and brought to the world a new understanding of life and the laws governing it. His religion was not a religion of creeds but of the understanding and practice of spiritual principle. Since Jesus did not claim a power for Himself that we do not all possess if we will but recognize it, we desire and strive for a better understanding of these powers and how to develop them. For *Weekly Unity* Georgiana Tree West has written an Easter series of four articles. The first is entitled the "Universality of Jesus" and appears March 18. The other articles, "The Friendliness of Jesus," "Remembrance," and "Victory," follow in succeeding issues.

An Income Tax Blessing

The way to overcome any animosity for tasks that seem difficult is to bless them and see the good that is sure to be present. With this idea in mind, the editors of *Good Business* are printing a short, timely article entitled "An Income Tax Blessing," by Charles H. Gilbert. Anyone reading this article will have a new attitude concerning the intricacies of the income tax form that confronts him this month. Part of the article is devoted to the form itself and suggests the affirming of divine wisdom as a sure guide in making computations.

The Names of God

Gaining a knowledge of God is a great and promising adventure, because in Him we find our own self, the consciousness and the fulfillment of our divine purpose. In the Scriptures we find that in the process of growing spiritually man gave God various names. If you would like a clear and definite explanation of the divine names: Lord, Jehovah, Elohim, I AM, and the like, you will gain much by reading "The Names of God," which is the title of the March article of the series by Ernest C. Wilson. The title of the series is "First Steps in Truth."

"Marking Time" Is Wasteful

Clara McCoy Borjes was working in a war plant, and her husband was in the army. She bitterly told herself and everyone else that she was just marking time until he returned. In addition to the trying experience of adjusting herself to the crush of crowded busses to and from work, she was faced day after day with the problem of what to do with her long, lonely evenings. She realized that marking time was wasting time when a kindly woman asked her, "Ain't you planning?" What she did to prepare for the happiness of herself and her husband when he returns is told in *Progress* in the story "Ain't You Planning?" by Clara McCoy Borjes.

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

Not Tragedy but Triumph

"Christianity has made the mistake of presenting the life of Jesus Christ as a great tragedy," writes Georgiana Tree West in an Easter article for April *Unity*. The article is entitled "Victory through Surrender" and is a thoroughly enlightening discussion of the purposeful background and events of the life of Jesus that led up to the crucifixion. By recognizing His power over His body Jesus arose victorious from His tomb. He knew of this power early in His ministry and prepared to triumph over death, thus achieving the greatest victory in all history.

If you have a desire to read a Truth-inspired account of the Easter story you will appreciate "Victory through Surrender," by Georgiana Tree West.

Truth Principles in Advertising

Truth students are alert to every indication of the increased, general recognition of spiritual values. In recent months many large firms, since they can no longer offer their usual peacetime product or service, have come forth with generous amounts of advertising space, which they devote to messages of courage, faith, and unselfishness. To a greater or less degree advertising touches and influences the lives of practically every man, woman, and child in the United States, and for that reason the advertisers who present to the public ideals of true Christian brotherhood are sure to attract widespread recognition of their integrity and a vast amount of good will. Since Unity students know that we increase our good by blessing it, let us bless these messages of courage, faith, and unselfishness, also those responsible for the trend toward Truth ideals in today's advertising. Wonderful forces can be put into operation through this channel of service.

Learn to Relax

The past ten years has brought forth a variety of books and articles on the subject of relaxation and its importance in maintaining a healthy mind and body. Relaxation is essential to the realization of perfect health through spiritual methods, and it is emphasized in *Divine Remedies,* a book on healing compiled by Theodosia DeWitt

Schobert. On the topic of relaxation the book states:

"At any time, whatever work you may be engaged in or whatever you may be doing, if you feel yourself becoming tense or anxious about anything, drop the whole matter from your mind at once. For the time being, stop thinking about outer affairs; direct your attention to the presence of God within you, and quietly affirm:

"I relax in mind and body and willingly let the Christ Spirit do its perfect work in and for me.

"After a few moments of this relaxation and of realization of Truth, you can go on with your outer activities in perfect peace, feeling like a new person. You will find this affirmation an aid in the healing of nervousness and many other conditions."

The Worker

"The Worker," a recent poem by Francis J. Gable, editor of *Good Business* magazine, is particularly appropriate in this day when men and women everywhere are trying to do their part both at home and on the fighting lines. In simple, direct style Mr. Gable vividly pictures the tasks of those in combat as well as of those on the home front, and he inspires everyone to cooperate wholeheartedly in a united effort to win a victorious peace. The poem has already attracted much favorable attention and been printed in a number of business papers. It makes its initial appearance in Unity publications in the March issue of *Good Business.*

Parents Appreciate Wee Wisdom

With the renewal order for *Wee Wisdom* as a gift for their children came this fine comment from a father and mother in California: "Our youngsters

have kept all the issues of *Wee Wisdom* for two years and never grow tired of them. *Wee Wisdom* is the most worth while as well as the most entertaining magazine for children.

The Power of the Word

Unity sponsors a Good Words Club, the aim of which is to remind you always to use good words, to keep your conversation constructive. If you are interested in becoming a member of this club, just write for an application blank. Sign and return the blank, and Unity will then mail you a membership certificate, this helping you form the habit of using good, strong, constructive words.

Reverence at Easter

Reverence is a big part of my Easter feeling. It is reverence for the greatest triumph that the world has ever known: our risen Lord stepping outside the prison of His tomb. It is reverence for a living,

waking, teeming, fragrant earth. It is reverence for the loving, lovable, striving, conquering spirit in man. My reverence for the conquering spirit in man is, I feel quite sure, a portion of God's own pride in His children.—*Cleda Reyner; in the new Unity greeting booklet Daily Resurrections.*

What You Look For You Will See

"What You Look For You Will See" is the caption of the Prosperity Bank page this month. The Unity workers who prepare this page have become increasingly alert to commonplace events that exemplify the outworking of spiritual laws, especially the laws of prosperity.

The author of "What You Look For You Will See" was attending a flower show and was struck by the actions of a man

who walked unseeing midst the beauty that surrounded him but whose eyes caught sight of a penny lying at his feet.

This little episode reminded the Unity worker that all of us can be just as unseeing and blind to God's abundance and beauty about us all the time as this man was to the array of prize blossoms. What you look for you will see is another way of expressing the spiritual law of attraction: like attracts like. If we have the consciousness of the ever-abiding presence of God, good, in our life, that consciousness is sure to attract our good to us. What we look for we will see manifested in mind, body, and affairs.

Enjoys "Unity Viewpoint" and Daily Word

A loyal friend of Unity who listens to the radio program "Unity Viewpoint" also follows the *Daily Word* lessons. She writes: "May I make a suggestion? I wish the advantages of 'Unity Viewpoint' could be emphasized more in your publications. What a different outlook a new day has after turning on

the radio and hearing the voice of Unity. I always have my *Daily Word* 'time,' and then to have the 'voice of Unity' gives me a feeling of joy that I can't explain. It thrills me too to know that others are listening to these same words of Truth and love."

If you have not heard the "Unity Viewpoint" radio program and would like to know when it may be heard over a station near you, you are invited to write for a radio schedule.

Confidence in Yourself

You will have the right kind of confidence in yourself when you have developed a consciousness of your identity with God, His identity with you.—*Imelda Octavia Shanklin; What Are You?*

You Can Do Something about Health

It has been said that people are always talking about the weather but no one ever does anything about it. People talk about health too, but ill-health seems to win more and lengthier attention than perfect health. Ill-health seems sometimes to be accepted as if nothing could be done about it.

But you can do something about health! You can become master of all conditions by recognizing that it is God in you that is life and that He, with His power to give life, is certainly all-powerful to rebuild it.

A Unity book that will help you, as it has helped others, to attain a realization of health is *You Can Be Healed*, by Clara Palmer. It will inspire you to praise your health, thus doing something about it. It contains discussions of a number of health topics, besides affirmations for the healing of all parts of the body.

God Is Health

If you wish to demonstrate health, consider God as health. You will find such a theme easily elaborated upon and productive of helpful results. If God is health, then health is also the law of our individual life, for in spirit and in truth God is all and in all. —*Ernest C. Wilson; The Sunlit Way.*

Books that can light your way to love and happiness this Easter

WITH the Easter season at hand you can best share in the blessings of Christ's great overcoming (His resurrection) by learning how to apply the Master's loving way of life to your own. Since the keynote of Ernest C. Wilson's books is his Christlike love for all mankind, they can help you find the triumphant way to love and happiness.

The Sunlit Way—This book can help you discover a sunlit way for yourself—and within yourself. It is full of sound, workable Truth and can be followed hour by hour if need be to help you attain a consciousness of the good you desire and the radiant love you seek to express in your daily life.

Have We Lived Before?—Reincarnation is a subject that stirs the imagination. References supporting the doctrine, Biblical references to it, and directions for using the idea to advantage in his present life are given in **Have We Lived Before?** Reading this book is sure to leave you with an inner glow of deepened appreciation of yourself as an important part in the great universal plan.

Master Class Lessons—The Master's life was the perfect embodiment of his teachings. **Master Class Lessons** can show you how to apply the Master's way of prayer, giving, healing, loving, and overcoming to your own life and affairs. It is the book that Doctor Wilson has used as a textbook in his "Master Classes" in many large cities.

Bound in cloth, these books are $1 each; in flexible binding, $2 a copy.

The Contemplation of Christ—This booklet explains that in Jesus' love for all humanity lay His power to heal every condition in the lives of those about Him. It shows you how to solve all problems through the Christ love within your own heart. In attractive stiff covers this booklet is 50 cents.

Unity School of Christianity, 917 Tracy, Kansas City 6 Missouri

WHAT YOU LOOK FOR YOU WILL SEE

A man accompanied some friends to a flower show. Unseeing, he walked past row after row of gorgeous blooms, but he did discover a penny lying at his feet. Unmindful of the beauty and richness of nature's offerings, he had eyes only for the ordinary things of life.

What do you see in life? If you will train yourself to look for God's rich blessings, which surround you in abundance, they will begin to become manifest in your life and affairs.

The Prosperity Bank plan will help you become more and more aware of the blessings that are right at hand. Why not send for a Bank and faithfully practice the drill, while Silent Unity co-operates with you in prayer. As you pray and save a coin a day for the purpose of sharing UNITY with others, your faith will be strengthened and you will come into a richer consciousness of God's unfailing bounty.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone numbers, if cities are so divided. U-3-44

Easter Greetings

Unity's Greeting Booklets

To spread joy at Easter and to carry a special blessing as well—this is the twofold purpose of Unity's Greeting Booklets. Among them you will find just the ones to gladden the hearts of your friends and bless them with new strength and courage.

New GREETING BOOKLET

Just in time for Easter comes the new booklet DAILY RESURRECTIONS, in which the author, Cleda Reyner of Silent Unity, glorifies the spiritual victories that take place in the life of us all every day. Everyone who rises above some adverse condition in his life experiences a little resurrection of his own. Any friend to whom you send this new Easter greeting booklet is sure to respond to its courageous, soul-stirring message.

You will be proud to send Unity's colorful, attractive greeting booklets to any of your friends. With each booklet comes a mailing envelope with an Easter design and requiring only one cent postage. Price of the booklets, 10 cents each;

12 for $1

(You may order our special assortment of twelve booklets or you may make your own selection.)

OTHER GREETING BOOKLETS

Are You Getting All You Want from Life?, Breath of Immortality, The Challenge of the Dawn, The Great Helper, God Is Blessing You Now, He Passed This Way, Joy Cometh, Life Is Consciousness, The Mental Equivalent, The Protecting Presence, Prayer of Prayers, The Song of Life, Twenty-Four Golden Hours, Where Blessings Begin, The Way of Faith.

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

The Peacemakers

Eve Brazier

They are but little lights;
Serene souls here and there
Who keep the candle of their faith
Alight with daily prayer.
With steadfast minds on God,
Their thoughts on love's release,
These are they who finally
Will bring enduring peace.

So may their legion grow
As stars within the sky.
May all the candles of their faith
With holy fire flame high,
Until war's blackened waste
Is lit with love supreme
And mankind everywhere rejoice
To live Christ's noble dream.